

own personal and non-comparable value , which is prerequisite to dwelling in that personal spiritual environment in which prophetic faith is fostered and grows.

So, how does one go about gently repenting to find and fulfill and derive for oneself the personal benefits of overcoming hardness of heart and Being and Becoming pure in heart and thereby enable oneself to Really Be-in the personal presence of God and man; which is the realm and nature of prophetic faith? Only through mapping and logging the nature of one's very own personal existence; which becomes and Is a permanent and eternal record etched in their hearts of persons coming to accurately and adequately recognize and dwell in their very own strengths and weaknesses and the various miraculous ways in which and how weaknesses become converted into strengths which is and involves true conversion in to prophetic faith in the Gospel of Christ . In the midst of this personal conversion one's weaknesses becoming strengths are not remembered-to-Be self-demeaning or obnoxious but are remembered-to-Be the personal-potential out of which personal strengths may and at these times do arise in glorious resurrection. (III:Ch.14, p.14)

### ***Being-in Heaven in Subtle-Gentle-Refined Exuberance***

Being-in the peace and Joy and *subtle-gentle-refined* exuberance of Heaven is occurring when persons, through Careful mapping and logging, Are-experiencing in-depth and thoughtful and continual personal-Reflective consideration of and Are- enacting their precise ways to trigger the *gradual emergence* of their very own distinctive and *personal possibilities* in and for their Being-in heaven. They are thus living in their very own necessary and desirable envisioning and enacting their very own personal ways of recognizing and overcoming their very own particular combination of flaws and destructivity of their experiencing anxiety and persistent worry and frequent fretting and stewing and some less aggravated forms of depression and the pangs of jealousy and selfishness and the varieties of very discomforting fears of failure generated by varying types and degrees of destructive pride.

Being-in the peace and Joy and *subtle-gentle-refined* exuberance of Heaven is occurring when persons, through Careful mapping and logging, Are-experiencing in-depth and thoughtful and continual personal-Reflective consideration of and Are- enacting their precise ways to trigger the *gradual emergence* of their very own distinctive and *personal possibilities* in and for their Being-in heaven. They are thus living in their very own necessary and desirable envisioning and enacting their very own *personal ways of recognizing and overcoming* their very own particular combination of the flaws and destructivity in their now Being-in Heaven in *subtle-gentle refined exuberance*. [Cf. Essay Heaven and Hell ]

### **Being Born Anew**

What then shall we say? Ought we to attempt to live life abundantly in Joy and Peace by dwelling at the same time in sin, in contributing to the *dischordance* of ourselves and others? It cannot be. Whenever and to the extent that we are *endeavored* by *dischordance*, by sin, how could we possibly be at the same time *enlivened* by it? Or are you confused by being unaware that being-toward-death while immersed in life-light-anointing through Jesus is not the same as being-deadened-*dischordantly*? We are creation-en tomb ed in harmony with him-together, immersed with him in his life-impregnated becoming- alive throughout death-realms by his life-light-glory.

So we share his being- arisen -alive out of being in the midst of the deadened, through being anointed with him in the life-light-glory of the Father. It is in this way that we dwell- walking about in *newness-life*. Our old ways of being deadened are *exchanged* by crucifixion with him of *discordant passions* for new ways of *newness of life*. Those who are becoming enabled to become freed from being enslaved to *discordant* ways are becoming attuned into Divine Peace and Joy; and are thereby enliveningly fruitful in the *holiness* of Being-fulfilled personally in *aeonic life*. (Romans, Chs.6 & 7)

This is partaking of *The Tree of Life* in and through the *therapy* of The New Jerusalem coming down out of heaven in heaven-earth fusion in intimate *personal* association and *union* with in Gods and Goddesses, Angels. They have become as one of us.

## **PROPHECY AND PHILOSOPHY**

# **KNOWABLE MYSTERY**

## **IN AND OF INCARNATION AND HEAVEN-EARTH FUSION IN PERSONAL MULTIDIMENSIONALITY**

*By Dr. Montchesney Riddle Gottfredson*

*1995-1996*

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None of the great men of the Enlightenment wrote about blacks with the personal experience of Thomas Jefferson. He had lived with slaves since childhood, and now was master of several plantations. So far as we know he had never met an educated black, but several of the Hemings family slaves on his own plantation had either learned to read and write or were in the process of learning under Jefferson's mastership. (TJ pp.194-196)

When Jefferson received a letter from Edward Bancroft asking him pointedly his opinion of the value of Quaker experiments in Virginia where owners freed and then hired their own slaves, Jefferson replied, "As far as I can judge from the experiments which have been made, to give liberty to, or rather, to abandon persons whose habits have been formed in slavery is like abandoning children." And he went on to describe in rather vague terms what was essentially a sharecropping experiment he hoped to carry out on his return, dividing his farms into 50 acres each, importing about as many Germans as he had slaves, and settling them together intermingled, with the same education in habits of property and foresight all this planning at the time when emancipation was out of the question.

## Partaking of The Tree of Life in Next Dimensional Man

Persons cannot *partake of the Tree of Life* without participating personally in those aspects of education which foster personal freedom, which is a necessary ingredient in as well as consequence of the creation-of-life, which is what partaking of the tree of life in Reality Really Is in personal existence; along with that *therapy* which leads to creation-of-life Faith in Christ and creatively *gentle* repentance. These are essential elements in Being Born Anew. [Cf.Ch.19, p.275]

A major value of the vivid awareness of philosophical prophecy knowing the locale of the Tree of Life being in The New Jerusalem includes being vividly aware of the cosmic difference between partaking of The Tree of Life in the Garden of Eden and partaking of the Tree of Life in The New Jerusalem. In the Garden of Eden it is partaken of *before* partaking of the Tree of Knowledge of Good and Evil; whereas in The New Jerusalem it is partaken of *after* the Knowledge of Good and Evil is partaken of. This is obviously the case, since the partaking of The Tree of Life in The New Jerusalem is partaking of the *therapy* for good and evil in personal *multidimensionality*.

The creation of life is evolutionary, at least in the sense that the lives of persons and civilizations move into and then settle down for a time from plateau to plateau. A striking example of this civilizational moving into and the settling down for a time in a plateau is the development of the modern industrial and scientific society in the 19th and 20th centuries, having now developed nuclear power, computerization, and space travel, the likes of which have never before appeared in human history.

In the contrast between The Tree of Life in The Garden of Eden and in The New Jerusalem, it becomes evident then that the nature and location of the tree of life is not and was not simply a present-at-hand tree in a present-at-hand geographical location. The tree of life in The New Jerusalem is partaken of whenever and to the extent that persons partake of events in their lives that *quicken* them, and at times beyond their previous experiences of heart and mind, in ways that lead them into stabilizing and increasing their evermore fully finding and fulfilling their own ways of Being themselves essentially, and thus *Being Really alive*. Crises in which distorted subjective mental images and objectivity become dismantled and replaced by creative ecstatic-spatio-temporality and transcending-subjective-objective warm hearts and creation-of-Life mental images take place along the way. [Cf.p.297]

Whenever and to the extent that persons find and cultivate therapeutically and dwell in who they themselves essentially are, they then come to understand accurately and adequately in prophetic *therapy* their own personal possibilities as grounded in their own Being-possibility. This is made possible since the personal existence of man is an embodiment in and as such is a revelation of this Being-personal-possibility in and of himself and to others and is so comprehended whenever envisioned through the eyes of philosophically prophetic faith. Whenever and to the extent that persons envision themselves to-Be their own Being-possibility, this is the foundation of and at the same time may Be nourished in-Being-in ontological prayer and is also foundational in personal ontological security. (I:pp.141,142,147) [Cf.Ch.19, p.272]

A consequence of Sin is hardness of heart, which is that frequently hidden but often overt phenomenon of persons covering up their weaknesses and hiding them from themselves and others. Its tragedy lies in the simultaneous obscuring of the glory of turning (repenting) weaknesses into personal strengths, gently. What creative mapping and logging does for persons is to assist them to find and fulfill their own personal value and glory to the extent that they overcome their hidden or overt embarrassment about their weaknesses and they are no longer a problem.

Intense repentance tends to be self-demeaning. Gentle repentance is the mechanism through which persons may be and are uplifted and soar into the heavens of the Joy and Peace of dwelling in their

characteristics are triads . For Plato the mental characteristics of the soul are rationality, courage and acquisitiveness; for Augustine they are memory, understanding and will, and for Freud they are ego and superego and id.

For philosophical prophecy, each of these components of what Plato-Augustine referred to as the *soul* are vital components of personhood. Philosophical prophecy assesses philosophies on how they fit on the scale of *Being Personal* in the interest of its advocacy of *personal ontology*.

The philosophy of Plato is particularly significant since it arose out of the personal situation of life of extensive *personal dialogue*. The philosophy of Freud is particularly significant in his approach to personal existence inasmuch as his theoretical view arose partially out of investigations of persons lives through *personal exchanges* with them in the situations of psychoanalysis. The philosophy of Augustine was likely more theoretical, based more in philosophical speculation. But the details of his activity as Bishop of Hippo (North Africa) as to the extent to which they are involved in personal counseling with parishioners and others, as his activities were prior to his conversion, are not available.

A reason for these considerations is because of the thrust of the philosophy of *personhood* in philosophical prophecy; its concern for and investigations into *wholeness* in personal existence.

Jefferson was convinced and felt deeply that freedom is a personal and philosophical matter that cannot be enacted and expressed in a militant way by persons seeking any form of militant or subtle power over others . These conflicts seem to have been deepened when he received reproachful letters from his friends. John Adams, bedeviled with the difficulties of paying for the revolutionary army, and working out the details of the Articles of Confederation that would keep the thirteen colonies decently bound together, sorely missed Jefferson, resented his retirement , and tactfully told him so. We want your Industry and Abilities here extremely.

Actually, far from enjoying the Delights of domestic life, Jefferson had thrown himself into a flurry of legislative activity in Williamsburg, introducing a whole galaxy of reforms to make Virginia a thoroughly democratic state: laws pertaining to land acquisition, revising an antiquated criminal code and transforming private schools under the jurisdiction of the Anglican clergy to tax supported public schools. All of this was founded and foundationed in his in-depth philosophy of freedom. (TJ pp.153-154)

Though such laws were dead letters at the moment, he felt they could be revived with a different spirit of the times. He had come to believe deeply, with John Locke [and Plato], that religion and freedom consists in *the inward persuasion of the mind*, and that *the care of every man's soul belongs to himself*. (TJ p.155) [Cf.p.36]

The measured cadences of his famous Bill No.82 legislating the total separation of the anciently meshed powers of church and state rank second only in world impact to those of his Declaration of Independence.

Almighty God hath created the mind *free* To compel a man to furnish contributions of money for the propatation of opinions which he disbelieves and abhors, is sinful and tyrannical *The opinions of men are not the object of civil government, nor under its jurisdiction*. (TJ p.155)

Again, in the trial for the *freedom* of the mulatto child he argued that:

Under the law of nature, all men are born *free*, and everyone comes into the world with a right to his own person. [Cf.p.153]

And again, in the accusations in the Maria Cosway affair he advocated that:

A man is master of his own body and may govern it as he pleases. [Cf.p.153]

Visionarily far ahead of his times, these philosophical insights of Jefferson were modes of partaking of the *Tree of Life* in these ways of Being-in the *creation-of-life* that he *prophesied*. Jefferson was the only known slave owner of record who sought to educate his slaves and teach them to read and write. This was taboo in the slave states, owners continually guarding against slaves escaping from them to freedom in the North and fearing that any advantage given to slaves, including their learning to read and write, would encourage this.

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identifiable philosophically at times in the midst of typical social, economic, political and religious life. *Justice*, then, is created by bringing life individually and collectively into conformity with the absolute Truth of absolute Ideal and Divine Justice. These conclusions view justice to be just equality and injustice to be unjust inequality. This overlooks the potential of persons to be involved also in just inequality and unjust equality. (I:Ch.10, pp.163,167-168)

Again, truly creative *justice* and good and evil can only be *personal*, be founded in personal ontology and be found, matured and fulfilled in the kind of Being Man Is. When this occurs it is identifiable envisioningly through seeing those influences in persons lives through which (and by whoever) persons are being assisted in finding and fulfilling their very own personal ways of Being themselves essentially in their *personal* participation in their creation of their very own lives, through partaking of The Tree of Life. (III:Ch.25, pp.10-11)

In the contrast between The Tree of Life in The Garden of Eden and in The New Jerusalem, it becomes evident then that the nature and location of the tree of life is not and was not simply a present-at-hand tree in a present-at-hand geographical location. The tree of life in The New Jerusalem is partaken of whenever and to the extent that persons partake of events in their lives that *quicken* them, and at times beyond their previous experiences of heart and mind, in ways that lead them into stabilizing and increasing their evermore fully finding and fulfilling their own ways of Being themselves essentially, and thus *Being Really alive*. Crises in which distorted subjective mental images and objectivity become dismantled and replaced by creative ecstatic-spatio-temporality and transcending-subjective-objective warm hearts and creation-of-Life mental images take place along the way.

## 'Fragments' of Partaking of the Tree of Life in The New Jerusalem

### Plato-Augustine-Freud-Jefferson

The tree of life in The New Jerusalem is partaken of whenever and to the extent that persons partake of events in their lives that *quicken* them, and at times beyond their previous experiences of heart and mind, in ways that lead them into stabilizing and increasing their evermore fully finding and fulfilling their own ways of Being themselves essentially, and thus *Being Really alive*.

It becomes evident, then, that in The New Jerusalem coming down out of heaven the *quickening* in personal existence in partaking of The Tree of Life occurs in fragments. This is well illustrated in Plato-Augustine-Freud-Jefferson in their philosophical recognition of a *life force* in the *soul* in and of persons in their personal existence and advocacy in their own ways of *therapy* in and for *freedom* from illness and anxiety and neurosis in mental functioning and from slavery, at least partially through *therapeutic* education in appropriate forms and ways and times.

Philosophical prophecy is aware of something of the pivotal contribution of the triumvirate Plato-Augustine-Freud toward a philosophically prophetic view of the nature of personal existence; which in turn is helpful in evaluating this contribution. In some very important senses their contribution is the same the Realization that a *life force* exists in persons. They found it vital to

- (1) continually remember and emphasize this and
- (2) exercise themselves in discovering and understanding the various features of this *life force* and
- (3) understanding the nature of the origin of this *life force*.

Their method of working out and with these three conclusions was the same, namely, philosophically mythological speculation, about which philosophical prophecy discovers a mixture of major assets and liabilities.

To adequately assess the value of these insights into a *life force* existing in persons, philosophical prophecy evaluates their philosophies of the structure and expressions of this *life force* from a philosophically prophetic perspective; including their views and expressions of body and soul, religion and atheism, being religious, the origin of life, freedom, the City of God, and the nature of good and evil; in other words, the *life* and death *force* in personhood.

The composite of the philosophy of Plato-Augustine-Freud of the mental characteristics of the *soul* are monumentally important as foundation stones for considerations of the nature of personhood. For them, these



the similitude of Adam's transgression, who is the figure of him that was to come. (Rom.5:10-14)

In significant ways and in the depths of personal ontology, in the depths of personal existence, the precise nature of sin and death by sin as it dwells in the heart of each person exists in the realm of mystery. As such it can never be simply recognized and identified and understood *automatically* and can only be adequately and accurately so through envisioning it in philosophical prophecy.

*Mythologically* sin and death by sin entered the world through Adam. Though death reigned from Adam to Moses, and though sin was in the world, it was and is not imputed when there is no law. In this mythology an account is not given of sin, and death by sin, from Moses to Christ; yet the salvation and reconciliation to God of those persons with faith in Christ in the generation of Jesus is affirmed, since the law alone cannot save a person. (II:Ch.9, p.76)

In this *mythology*, as in *mythology* in general, there is no definition or exposition of the nature of the sin and death and law referred to; or attempt to show *how* sin became world wide and *how* redemption from sin was made available to man. Yet this kind of knowledge of good and evil is a personal possibility through philosophical prophecy, which is a heritage of Adam and Eve. (III:Ch.25, p.9)

## The Evolution of Knowing “Good and Evil”

### Justice and ‘Plateaus’ of knowing “Good and Evil”

The creation of life is evolutionary, at least in the sense that the lives of persons and civilizations move into and then settle down for a time from plateau to plateau. A striking example of this civilizational moving into and the settling down for a time in a plateau is the development of the modern industrial and scientific society in the 19th and 20th centuries, having now developed nuclear power, computerization, and space travel, the likes of which have never before appeared in human history.

Plateaus of knowledge of good and evil is a personal possibility which is a heritage of Adam and Eve. Again, contrary to typical conventional images of the social, economic, religious, judicial and other segments of the experiences of mankind, the question of precisely what is good and what is evil is *not automatically* known to persons adequately, in any dispensation of their existence.

A dimension of thought intimately related to those of sin and law and good and evil is the investigation of the nature of justice. In the philosophy of Plato and of Aristotle several centuries before the Christian era, a primary consideration was the nature of justice. During the Christian era Greek-Hellenistic Christianity gradually emerged, especially through St. Augustine in the 5th century and St. Thomas Aquinas in the 13th century, based in the philosophy of Plato and of Aristotle, and remains to the present time as the underlying basis of Western Civilization in general and Christian ethics in particular, whether persons are aware of this or not.

For Hellenistic Christianity, *justice* is a practical Ideal-Divine production; that is, it is at bottom based on impersonal abstract and idealistic formulas for behavior. Generally for that aspect of Christianity which is and has been Hellenistic, *Justice* in and between persons and families and peoples is persons attempting to bring lives individually and collectively into conformity with some projected and abstract absolute Truth of absolute *Justice* stemming from various interpretations of Plato and Aristotle.

These abstract ontological and sociological views, however, have not yet adequately accounted for the nature of personal existence itself in terms of an ontologico-anthropologico-*phenomenology* of the existence of persons themselves as a factor in considering their personal nature and how Real personal *justice* really fulfills or may fulfill the actual creation of their lives, personally.

If we attribute personal value to man, then this should be conceived in terms of the kind of Being he is. Persons are in creation in one another transcendingly in the existentiality of their own ways of Being themselves essentially. They are creating themselves and each other existentially whenever and to the extent that they find themselves, and Are themselves existentially in their own ways of Being themselves essentially in themselves and each other in their own care, *justly* and really *justifiably*, otherwise, they are in annihilation of who they themselves essentially are.

Various forms of Greek philosophy and Hellenistic Christianity, at bottom, conclude and advocate *justice* to be some *impersonal* and absolute Ideal Truth or Truths which somehow emanate into and are

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freely eat: But of the tree of the knowledge of *good and evil*, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.

And the Lord God caused a deep sleep to fall upon Adam, and he took one of his ribs, and from the rib made he a woman, and brought her unto the man. (Gen.2:8-22)

Now the serpent was more subtle than any beast of the field. And he said unto the woman, in the day that ye eat of the tree of the knowledge of *good and evil*, Ye shall not surely die, for God knoweth that in the day ye eat thereof ye shall be as gods, knowing *good and evil*.

(And after Adam and Eve had eaten of this tree) The Lord God said, Behold the man is become as one of us, to know *good and evil*: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. (Gen.3:1-5, 22-23)

A value of this mythological presentation of the creation of life instituted through Adam and Eve is its capability of drawing and at times riveting the attention of persons in every culture and civilization worldwide and throughout human history, in their names or a variety of nomenclature and scenarios, in to processes through which persons at times and in ways allow themselves to at least partially find and fulfill their very own personal place in to the mystery and miracle of the creation of life.

Yet, philosophical prophecy is concerned to bring its dimensional understanding into the picture for those who desire to augment their finding and fulfilling their very own way-places in the creation of their lives, above and beyond their appreciation for their exposure so far to Adam and Eve mythology.

With reference to the Garden of Eden account it may be noted that they were brought face to face by the old serpent in to the dilemma and at the same time opportunity of whether or not to remain in that paradisiacal state of the type of innocence and veiling they were in or whether to pursue a knowledge of good and evil through which they may come to participate in the creation of their lives and those of others in ways in which they were unable to so engage themselves in their Garden of Eden state of Being.

For philosophical prophecy, the *mythological* reference to the old serpent, to the Devil and Satan, refers to the varying degrees of those structures of evil in persons which are somehow the potential for, and embodying of which, is always inherent in or atmospherically imposed on personal existence in mortal life, from the Garden of Eden everonwards; along with structures of good.

The Garden of Eden experience includes falling from certain stages or plateaus of innocence and naivety experienced by Adam and Eve and every person. Throughout all places and ways of being involved in evil, involved in sin, is persons hindering themselves and others, in varying degrees, from finding and maturing and fulfilling themselves, their lives, in -Being and living in accordance with their personal rhythms and attunements in -Being who they themselves essentially Are, personally. The personal growth of this discovery and maturation and fulfillment occurs only gradually through various stages and plateaus of growth and development, of revolving instinct and intelligence and revolving knowledge of good and evil. (I:Ch.6, p.100) (III:Ch.25, p.8)

### ***Mystery and the Knowledge of “Good and Evil”***

For increasing understanding of the overall context and the challenges of Adam Being a quickening spirit in persons who are maturing their comprehension of good and evil, the New Testament passage referring to Adam other than several verses in I Cor. Chapter 15 provides a resource for re-Search. The *mythological* observation of Apostle Paul to the Romans needs both to be seen in the ways that it is *mythological* and then to be prophetically demythologized by seeing it from the perspective of philosophical prophecy.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: For until the law sin was in the world; but sin is not imputed when there is no law.

Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after

This clarifies the revelation of the Psalmist David:

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy *quicken*ing strength out of Zion: rule thou *quicken*ingly in the midst of thine enemies. The people shall be willing to receive thee in the day of thy *quicken*ing power, in the beauties of thy holiness from the womb of the emerging and emergent sunlight of the morning; thou always art in the radiance of the dew of thy youth. (Psalms 110:1-3)

## Modes of Being-in the ‘*Quicken*ing’ in The Creation of Life

The prophecy in Isaiah of the *quicken*ing , life-giving capacity and capabilities of the Cosmic Redeemer, including his Being incarnate in Jesus of Nazareth, is instructive in revealing His modes of Being-in the *quicken*ing in the creation of life; and it is evident in philosophical prophecy that this poeic and descriptive revelation is also applicable in-depth to Michael-Adam and Eve; and from this combo becomes applicable in varying degrees and ways and times to hosts angelically involved in intimate association with them in the creation of life in heaven-earth fusion.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of *wisdom* and *understanding*, the spirit of *counsel* and *might*, the spirit of knowledge and of the respect of the Lord; and shall make him of *quick* understanding in the respect of the Lord; and he shall not *judge* after the sight of his natural eyes, neither reprove after the hearing of his natural ears; but with righteousness shall he judge the poor in spirit , and reprove with equity for the meek and truly humble of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. (Isa.11:1-4)

Christ and The Father were and are the embodiment of Being a quickening personage . For instance, in the days of Paul, You, Ephesians, hath he *quicken*ed, who were dead in trespasses and sins, in the lusts of the flesh. But God, who is rich in mercy, for his great love wherewith he loved us, and even when we were dead in sins, hath *quicken*ed us together with Christ. (Eph.2:1-5)

Jesus, after being tempted of the Devil in the wilderness and in the temple and on a high mountain, read Isaiah 61:1-2, which reveals some of the characteristics of a person embodying a *quicken*ing and thus a life-giving spirit, to those assembled in the synagogue, and indicated that it referred to himself:

And Jesus returned in the power of the Spirit into Galilee; and he came to Nazareth and in the synagogue there was delivered unto him the book of Isaiah. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath sent me to *preach the gospel* to the poor in spirit ; he hath sent me to *heal the brokenhearted*, to *preach deliverance* to the captives, and *recovering of sight* to the spiritually blind, to *set at liberty* them that are bruised. This day is this scripture fulfilled in your ears. (Luke 4:14-21) (III:Ch.25, pp.26-27)

## How Sin ‘Entered’ the World

Scripture mythologically reveals that:

The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed; and out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of *good and evil*.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest

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The inadequacy of the mind set people generally have of the process of mankind coming into existence is their not being aware of and not taking into account and not envisioning the meanings in and significance of the mystery of the revelation of Paul to the Corinthians: The first man Adam was created a living soul; the last Adam was created a *quickening* spirit. The first man Adam is of the earth, earthy and the second man Adam is the Lord from heaven. (I Cor.15:45-47) (Vol.III,Ch.25, pp.24-25)

## Alternating Heaven-Earth Fusion: Michael-Adam and The Cosmic Redeemer

Again, in intimate association and cosmic *communion* and *multidimensional* heaven-earth fusion with and in Michael-Adam Is- as -Having-been-and-Will-Be the Redeemer of the worlds of heaven and earth and heaven-earth fusion. Apostles Peter, James and John and Paul refer to and allude to in one way or another the fact that Michael-Adam and the Cosmic Redeemer who was incarnate in the earthly Jesus alternate between Being Father and son and as such embody their empowering together that *quickening* through which the *creation-of-life* takes place .

Such a personal creation-of-life-power-association is the implication of these apostolic statements:

Christ hath once suffered for sins, the just for the unjust, that he might bring us to God the Father, being put to death in the flesh, but *quickened* by the Spirit of God the Father, by and in and through which also he went and preached unto the spirits in prison. (I Pet.3:18-19)

James, a servant of God the Father and of the Lord Jesus Christ, conveys this epistle to the twelve tribes which are scattered abroad, greeting. (James 1:1)

As God the Father raiseth up the dead and *quickeneth* whom he will, even so the Son *quickeneth* whom he will. (John 5:21)

Timothy, I give thee charge in the sight of God the Father, who *quickeneth* all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment, to follow after righteousness, godliness, faith, love, patience, true humility; that thou keep this commandment until the appearing of the Lord Jesus Christ, who is the blessed and only Potentate (along with God the Father, who *quickeneth* all things), the King of kings, and Lord of lords; dwelling in the light (which *quickeneth* all things). (Paul to I Tim.6:11-16)

The mystery of the cosmic and heavenly and earthly and heaven-earth fusion identity of God the Father and God the Son is incomprehensible from the limited perspectives of ordinary and common sense and scientific linear-sequential and subjective and objective precepts and understandings of the nature of personal existence . This mystery is, however, comprehensible through personally envisioning the ontological nature of personal space and time in its ecstatic-spatio-temporal and transcending-subjective-objective nature of all personal Reality whenever and wherever it exists in its personal existentiality ; whether in heaven or earth or in heaven-earth fusion. Thus, all of the following are the case , in Reality:

Michael-Adam is God the Father: The man Adam Is the Lord from Heaven. In cosmic and personal existential and ecstatic simultaneity , Adam is the Son of God the Father. In the cosmically meaningful and significant paradigm of the cosmically and inspired and inspiring paradigmatic genealogy of Jesus it is revealed that eventually the genealogy of Jesus traces back to: Enos, who was the son of Seth, who was the son of Adam, who was the son of God The Father. (I Cor.15:45-47) (Luke 3:38) (III:Ch.25, pp.25-26)

The Cosmic Redeemer, who was incarnate in Jesus, is God the Father:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. (John 1:1-5)

The Cosmic Redeemer, who was incarnate in Jesus, is the son of God the Father:

For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. (John 5:25-27)



relativity of the expression live forever .When living forever appears to be desiring to simply dwell in a blissful state of naivety and innocence forever then it is evident that the Lord God foresees a series of plateaus of more meaningful and significant ways for Adam and Eve and their heirs and posterity to gradually become evermore fully and fulfillingly alive in the long range, than they were or would be in the Garden of Eden, through progressive plateaus of coming to know personally the cosmic nature of good and evil evermore fully and fulfillingly.

Consequently,

And the Lord God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of a life of naivety and innocence , and eat, and live forever in this state ; therefore the Lord God sent him forth to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubim and a flaming sword which turned every way, to keep the tree of life in the Garden of Eden. (Gen.3:22-24)

### ***Therapy is ‘in’ the partaking of The Tree of Life in The New Jerusalem.***

It becomes evident then that the nature and location of the tree of life is not and was not simply a present-at-hand tree in a present-at-hand geographical location. The tree of life in The New Jerusalem is partaken of whenever and to the extent that persons partake of events in their lives that *quicken* them, and at times beyond their previous experiences of heart and mind , in ways that lead them into stabilizing and increasing their evermore fully finding and fulfilling their own ways of Being themselves essentially, and thus *Being Really alive*. Crises in which distorted subjective mental images and objectivity become dismantled and replaced by creative ecstatic-spatio-temporality and transcending-subjective-objective warm hearts and creation-of-Life mental images take place along the way .

Since Gods and Goddesses, Angels, have revealed that the man Adam, through partaking of the tree of the knowledge of Good and Evil, Is-become as one of us, they have simultaneously revealed the Reality of their not just Being in some New Jerusalem heaven far removed from the earthiness of the *first Adam* and thus that this heritage Is also Being-in mankind. They have also revealed the Reality of the heaven-earth fusion of the *last Adam*, along with Gods and Goddesses, Angels, all together, *always* coming down from heaven , where in *therapy* Is in the partaking of The Tree of Life in The New Jerusalem.

This is how the creation of life always proceeds personally, partaking of the tree of life . This process of the creation of life is measurable in the depths of personal existence. Whenever and to the extent that it occurs it is known to be taking place since it always rings true as and to the extent that persons have Really *become alive*, Being *quicken*ed personally, and thus being Born Anew. (III:Ch.25, pp.27-28)

In other words, it is advisable for persons who envision a personal desire to partake of The Tree of Life, to avoid the conclusion that they must wait to do so in some New Jerusalem heaven far removed from their current earthiness , in the similitude of Adam. It is advisable for persons who envision a personal desire to partake of the Tree of Life, to prepare themselves to do so in their present situation in life ; which in their envisioning this heaven-earth fusion, it may prove to be within the realm of their very own *personal possibilities* to do -and-Be so.

### ***Partaking of The Tree of Life through “The Parents of All Living”***

#### **Michael-Adam and Eve and The Cosmic Redeemer**

One of the difficulties of comprehending the meanings in and significance of Adam and Eve Being the parents of all living is the mind set that people generally have if and whenever they think in some way or another about them. As is so frequently discussed in philosophical prophecy, persons generally look upon personal existence and the creation of life to be only present-at-hand linear-sequentiality. That is, persons take Adam and Eve to have started the process of mankind coming into existence through their bearing children in the ordinary sense of this process and thereby to have finished their work in mankind being here. When persons take them to be the parents of all living only in this sense, then they are not yet aware of the multidimensional and ecstatic-spatio-temporal and transcending-subjective-objective ways in which persons, including Adam and Eve and the heritage of mankind through them, exist personally.

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of Eden and in The New Jerusalem.

The Tree of Life in The Garden of Eden

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of *good and evil*, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.

(And after Adam and Eve had eaten of this tree) The Lord God said, Behold the man is become as one of us, to know *good and evil*: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden, *to till the ground from whence he was taken.* (Gen.3:1 -5,22-23)

The Tree of Life in The New Jerusalem

Partaking of The Tree of Life

The Lord, who Is Alpha and Omega,  
shewed me a pure river of *water of life*,  
clear as crystal,  
proceeding out of the throne of God  
and of the Lamb.  
In the midst of the street of it, and on  
either side of the river,  
was there, *The Tree of Life*,  
and the leaves of the tree were  
*for the Healing [Therapeuoe] Therapy of the*  
*(people of) the Nations.* (Rev.22:1-2)

The Contrast Between The Tree of Life in The Garden of Eden and in The New Jerusalem

A major value of the vivid awareness of philosophical prophecy knowing the locale of the Tree of Life being in The New Jerusalem includes being vividly aware of the cosmic difference between partaking of The Tree of Life in the Garden of Eden and partaking of the Tree of Life in The New Jerusalem. In the Garden of Eden it is partaken of *before* partaking of the Tree of Knowledge of Good and Evil; whereas in The New Jerusalem it is partaken of *after* the Knowledge of Good and Evil is partaken of. This is obviously the case, since the partaking of The Tree of Life in The New Jerusalem is partaking of the *therapy* for good and evil in personal *multidimensionality*.

In the mythology of Adam and Eve in the Garden of Eden, and after they partook of the tree of the knowledge of good and evil, which in this plateau was the forbidden fruit to partake of, the Lord God said, evidently in intimate correlation and communion with Gods and Goddesses and others, Angels, who are involved in the creation of life, Behold, the man is become as one of us, to know *good and evil*. This revelation is a confirmation of the Reality of the Lord(s), embodying the keys of hell and death, in-Being-involved-in the knowledge of good and evil in the midst of the creation of life. (Gen.3:22)

The short range *mythological* wrath of the Lord in driving the man Adam out of the Garden of Eden evolved in the long range into Divine beneficence, as confirmed in the words of the revelation, Behold, the man is become as one of us.

So, then, what is the concern of the Lord God that at this point in time the man Adam put forth his hand to take, *again*, of the tree of life, and eat and live forever? Philosophical prophecy is aware of the

science to determine the facts related to the lives of historical persons, such as being in possession of and accurately identifying the documents and signatures of those persons drafting the constitution of the United States and being in possession of the document of The Constitution itself. In other words, conceptions not based in historical fact are *mythological*. [Cf. Ch.14, p.193]

The New Testament, for example and on the other hand, is a record of those personal lives and Realities recorded therein, and especially Jesus and Peter, James and John, and which record of their lives is mythological, since the historiographical science of writing biographies from available artifacts was yet 2,000 years in the future.

The spiritual Realities contained in the New Testament cannot be discovered and understood only historically or archaeologically or through any other science, but fortunately may be *apprehended* by persons *discovering personal ways of* Realizing the meaning and significance of the mythology *appropriate for them* to-Be revealed to them and their thereby *appropriating* the Realities of this mythology into the creation of their very own lives.

It is also the case that there are not historical or archaeological artifacts preserved from the lives of Adam, Abraham and Moses, written about in the Old Testament, by which their biographies could be written as historical documents on the basis of the science of historiography. The records of their lives are, then, also mythological; but again, fortunately, the spiritual Realities contained in the Old Testament may also be apprehended by persons discovering personal ways of appropriating the Realities of this mythology into the creation of their very own lives. It is vital in this connection for persons to be *aware* of their own *personally envisioning* of these spiritual Realities to be *possible*.

Whenever and to the extent, then, that persons are disposed to investigate the value and significance and meaning of the mythology of Partaking of the Tree of Life, it is well for them to make this investigation in ways appropriate to their envisioning those ways this investigation may possibly allow them to engage themselves in the creation of their own lives. In the interest of persons engaging themselves in Partaking of the Tree of Life, philosophical prophecy suggests persons investigate envisioningly the nature of personal *multidimensionality*, their own and that of others, and including that of Adam, through Old Testament and New Testament *mythology*.

## Multidimensionality in Partaking of The Tree of Life

Persons are unaware of the Reality that the mental images and doctrinal views and traditions in Christianity of Adam, who is for the most part an obscure figure in Christian tradition and scripture, are only monodimensional. Adam is referred to on rare occasions in Christian tradition, primarily or exclusively, as the person who initiated along with Eve what traditional Christianity has designated to be original sin and its adverse consequences in human history since their expulsion from the Garden of Eden.

In all of Old Testament scripture Adam is mentioned in only portions of three chapters, which are in Genesis chapters 2, 3 and 5. In all of New Testament scripture Adam is mentioned in only none verses altogether, those by Apostle Paul in Rom.5:14-17, I Cor.15:45-47 and I Tim.2:13-14.

One of the most obscure passages in all of scripture refers to Adam, a passage never Really entered into the Christian tradition. Despite its obscurity, and Adams, this passage opens the door to comprehending the *multidimensionality* of Adam, who was and is simultaneously the *first* man Adam *and* the *last* Adam, only possible by Adam Being *multidimensional*. (III:Ch.25, pp.24-25)

The inadequacy of the mind set people generally have of the process of mankind coming into existence includes their not being aware of and not taking into account and not envisioning the meanings in and significance of the mystery of the revelation of Paul to the Corinthians: The first man Adam was created a living soul; the last Adam was created a quickening spirit. The first man Adam is of the earth, earthy and the second man Adam is the Lord from heaven.

Though man so far is unaware of and would be disinterested in the ecstatic-spatio-temporal *multidimensionality* of Adam in particular and other persons in general, it is nevertheless both significant and vital for Next Dimensional Man to discover and dwell in fulfillingly in their very own *personal* creation-of-life *multidimensionality*. *Awareingly* Being-in their own personal *multidimensionality*, Next Dimensional Man is capable of and enabled to partake of the Tree of Life from *numerous perspectives* in numerous ways on many plateaus and assist associates and others in Next Dimensional Man to also partake of The Tree of Life *multidimensionally*.

Though the Corinthians Apostle Paul mentioned the *multidimensionality* of Adam, no further consideration has been given to this since this was written and for 2,000 years since that time, other than by philosophical prophecy in the current generation. Philosophical prophecy, being aware of the *multidimensionality* of Adam, is also aware of the *multidimensionality* of the tree of life, including its locales being *both* in the Garden

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regard to the nature of man in the philosophy of Sartre approximate in many ways opposite positions to those of Nietzsche, Heidegger and Marcel. Their philosophy may be referred to as *phenomenology*, though Heidegger is the one who makes the most prominent use of the term in his philosophy.

Philosophical prophecy is a way of Envisioning the nature of all of the *phenomena* Being manifest in personal existence and therefore in personal ontology, a relatively recent discovery of philosophical prophecy; which includes all of the heights, widths, breadths and depths of persons most *essential* ways toward and for and in and of Being-themselves. This Envisioning then leads to a *phenomenology*; that is, reflecting thoughtfully, philosophically, in-depth, on this Envisioning. This is an unusual and particular kind of Envisioning; not to-Be too closely equated with the everyday experience of seeing objectively, although this is involved; nor with seeing scenes in a trance. It is *not* a seeing of events in the same way that this occurs in experiencing objective events though it *is* the visionary *essencizing* of the nature of objective and subjective and transcending-subjective-objective and ecstatic-spatio-temporal events in personal existence. (Vol. III, Ch.27, p.10)

In the fateful repetition of the personal possibilities of their *having been born*, persons may bring themselves back, in a way that is temporally ecstatic, to who they *Are* as having been. When their heritage is thus handed down to themselves, their birth is caught up into their personal existence in coming to their *personal possibilities* of their birth (while they may at the same time *be* coming back from the possibilities of their own death) so that, as personally existing, they may accept the thrownness of their being-there (Dasein) in such a way that they are free from trying to establish the meaning and significance of their personal existence on the basis of a birth which just happened as being present-at-hand. (P&P, Vol. I, Ch.7, pp.131-132)

It is important to adequately carry through an investigation in personal ontology of the way personal existence stretches along between birth and death. Persons *Are* their own birth as *having-been* born, and *Are* their own stretching along between birth and death in their own Care. As such, they *Are* their own possibilities of comporting themselves toward their birth as their own *personal possibilities* in their own personal Care.

In their essentially being their own connectedness in stretching along between their own birth and death, it is possible for persons to *pull themselves together* from the dispersion and disconnectedness of being lost in the fallenness of the they in such a way that they may comport themselves toward their birth as being their own, namely, they may bring themselves to themselves as to who they Really Are; by *pursuing* their *freedom* to do so.

## Metaphysical Mythology

Traditional philosophy in general is dedicated to a search for and advocacy and valuing of the nature of Realities whose nature is not susceptible to common sense observation, whose approach to acquiring information is some combination of subjectivity and objectivity with accompanying successes and limitations and distortions, or the practice of the scientific method, whose success is predicated on strict objectivity, that is, in doing research and reaching conclusions about things which are only and always *publicly observable*. Engaging in philosophy and its *mythological* components is making investigations into areas of life and personal existence which are *metaphysical*; that is, are not either just common sense or scientific in the sense of investigating only that which is publicly observable as the scientific method requires. [Cf.Ch.14, p.192]

## Mythology and History and Science

Paul Ricoeur, distinguished professor of philosophy at the University of Paris, published profoundly on the nature of symbolism and mythology from the perspective of what he referred to as *modern man*. When he refers to primary and secondary symbols used by his contemporaries as mediums for conveying understanding of defilement, of sin, and of guilt, he notes that this new level of expression *embarrasses the modern man*. He designates this as a crisis which signifies the loss of the mythical dimension. For him, modern man alone can recognize the myth as myth because he alone has reached the point where history and myth become separate. This is a crisis of the loss of the mythical dimension because mythical time can no longer be co-ordinated with the time of events that are historical in the sense required by historical method and historical criticism, and because mythical space can no longer be co-ordinated with the places of our geography on our maps produced by modern civil engineering. (PR p.161-2)

The historical method and historical criticism were major advances made by historiographers in the 19th century, in correlation with the development of the science of archaeology, in which factual and reliable history could only be written and concluded on the basis of artifacts located and accurately assessed by means of modern



## CHAPTER 20

### *Partaking of the Tree of Life In and Through The New Jerusalem ‘Coming Down Out of Heaven’ in Heaven-Earth Fusion*

#### The Creation of Life

As amazing as it may seem, it is nevertheless the case that proximally and for the most part human beings are not aware of and in fact are not created nor are they participating in the creation of life, theirs or that of anyone else; though in some very vague sense they have heard the rumor in one form or another that God has already created man, so man is created.

What philosophical prophecy is vividly aware of is that in their personal existence persons are simply extant. Philosophical prophecy is not able to give a prophetic explanation of how man as being extant entered and enters the world, but is simply content to let this fact stand and then engage in prophesying how it happens and what it is like when those few persons are actually and in prophetic fact becoming and being created. [Cf.Ch.15, p.204]

#### *Phenomenology and The Origin of Life ‘Envisioned’ in Philosophical Prophecy*

It is understandable from a creative evolutionary perspective of the very gradual and yet continual growth of man in human history into understandings never before achieved by man for instance the scientific development of space travel that the prophetic insights of philosophical prophecy have been reserved for the current generation. Philosophical prophecy refines extensively an understanding of what it Really Is for a person to come into personal existence and to Really Be Alive by envisioning the place of mortal birth in the perspective of Being Next Dimensional Man.

Though sperm and egg conception in human beings is a necessary physiological prelude to life, what it provides is a matrix through which the creation of life *may possibly* take place, which can only occur with the insertion in this matrix in persons of their very own personal *memory* and *conscience* in their own personal *Care*. Whether or not and when this insertion of Really Being Alive takes place is not determinable by a linear-sequential time clock device, but can only be found by persons becoming aware of their memory and conscience at work.

Because aspects of birth and death are events which are objectively observable it is natural for persons to suppose they know all that birth and death really are. From the perspective of philosophically prophetic ontology it is Realized that human beings are incapable of knowing all that birth and death Really are. Philosophical Prophecy, then, is an advocate of a philosophical and prophetic modesty toward that which personal life Really Is.

The certainty that each person was born and will die is neither decisive nor adequate to understand the meanings in and significance of the creation and annihilation of and in man unless and until its implications are clarified in terms of an ontological anthropology of and in personal existence.

In the midst of this modesty philosophical prophecy advocates an approach to comprehending the meaning and significance of personal life by focusing on its Center(Nucleus) and then making use of this understanding in the interest of cultivating increasing comprehension of the meaning and significance of Being towards birth, to enable persons to-Be towards greater fulfillment of their lives than is possible by presuming they already know all that birth is. The situation in life of Plato-Augustine-Freud was such that a philosophy focusing on the Center(Nucleus) in and of personal life was not available to them, and so the opportunity to consider the origin of life in ways that *phenomenology* provides was not available to them. (P&P, Vol. III, Ch.19, pp.4-5)

The possibility for focusing on the meaning and significance of the Center(Nucleus) of personal life began to develop in the 19th century with Kierkegaard and Nietzsche and reached in-depth profundity with Nietzsche, Heidegger and Marcel, somewhat loosely connected with the philosophical development referred to as existentialism, since there is a wide variety of philosophies and philosophers who have been lumped together by many who have used this term in histories of philosophy. For instance, the themes and conclusions with

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## Therapy in and through Appropriation

In their lostness and fallenness away from who they essentially are in their very own personal rhythms and attunements, persons are involved in varying degrees of inappropriate scattering in and of their lives, and thus are often motivated by inauthentic hopes in which anxiety is at times manifest in various ways. Coping with this anxiety, some may become stimulated to work toward bringing themselves back from this lostness and fallenness into creative appropriation in their lives. The most appropriate gathering from this scattering is that in which persons, in varying degrees, become authentically and currently individualized and grouped together and universalized in those combinations of personal existence which are appropriate; it is the appropriation of, or an approximation of, their most appropriate boundaries in their personal existence. This is or may become the maturing process of persons most appropriately identifying and Being-in their most appropriate ways of life, in various combinations of Being-in-each-other-personally in their personal existence.

The appropriation and appropriating the appropriateness of what is appropriate in personal presence is the *presencing* and allowing-to-Be-present personally, the *essential* nature and character and personal rhythms and attunements in our personal existence. This appropriation always tends toward and to draw forth from boundless concealment, Realities in our *personal presence* which are appropriate to be revealed in ways these revelations are appropriate. (III:Ch.22, pp.12-13)

presence. The theme of and Reality of freedom and justice here *may possibly* clearly emerge. The indistinctness of the *I* and *Thou*, and of *Thou* and *him* and *her*, does not imply the existence of an environment in which one necessarily loses oneself and abdicates. On the contrary, it is a kind of vital *milieu for the soul* from which the soul may draw its strength and where it may be renewed by assessing itself and giving persons opportunities to *explore this indistinctness*. This is the realm of sacred *personal privacy in personal therapy* and their *therapeutic* mapping and logging.

Immersing oneself in the life of another person and Being enabled to see things through their eyes, is the only way of eliminating the self-obsession from which one at times needs to *free* himself. Alone, one cannot succeed in this, but Being-in the *presence* of the other person envisioningly and seeing who they Really are in their inherent *radiance* and *luminosity* accomplishes this miracle, provided one gives one's consent to it and does not treat it as a simple intrusion -- but as a Reality. Nothing is more *free* and *just*, in the true sense of these terms, than this acceptance and consent. [Marcel] (III:Ch.16, pp.113-114)

Over and over again fundamentalistic Jews, particularly those based in Jerusalem, sought unjustly and persistently to deprive Paul and his companions of their personal freedom and particularly their freedom of religion. But it is significant that in and from the *creation-of-life judgment* of Paul and companions they did not respond to these Jews in kind and try to or desire to persecute them or deprive them of their freedom, but let them Be; and after participating in the creation-conversion of those Jews who became believers and participants with Christ and the apostles in salvation in those locations, left those persecutor-Jews behind and went elsewhere to minister to other believers and potential believers; in the similitude of Jesus, whose life characteristically took place in this same way. (III:Ch.20, p.8)

### Converting 'Destructive' 'Right to Life' 'Mental Images' to *Creation-of-Life* 'Mental Image' Justice

Disagreements about what the good life is are understandable since all persons are inherently different from each other in various ways and consequently their esthetic tastes and wants and needs and desires are always different in various ways. At times persons find ways to adjust to these differences in ways satisfactory to them. At times these differences go beyond the capabilities of persons to make personal adjustments to their satisfactions. When these situations arise they sometimes reach the level of being wars in heaven. These wars involve them in brutal battles over whether or not or the extent to which birth control, abortion, euthanasia, physician assisted suicide, discontinuing electrical power to respirators and intravenous medications keeping people alive, and debilitating argumentation over their rights in sexual relations and marriage and family, at times resulting in bruising divorce.

Generally speaking it is both misleading and personally destructive and at times leads to brutal battles to presume or think or conclude that life and some of its various aspects, and Being Alive, is a right. Man so far courts of justice, though at times providing settlements of court cases satisfactory to each of the parties, are incapable of *creating life*.

When a person's attitude is to *insist* on their rights, or what they think is right, they are prone to overlook or repress or deny to themselves *knowing* how becoming and Being-alive Really occurs. Though sperm and egg conception in human beings is obviously a necessary physiological prelude to Being Alive as a human being it is not, as such, life in and of itself. As a physiological prelude to life it provides a matrix in and through which the creation of life *may possibly* take place, which can only occur with the insertion into this matrix in persons of their very own *personal* memory and conscience in their own *personal* Care.

Whether or not and when this insertion of Really Being Alive takes place is not determinable by a linear-sequential time clock device. It can only be located and discovered and measured by persons becoming aware of their very own memory and conscience at work. This is not simply and only an ordinary remembering of past events, but is a gathering together, *deliberately and deliberately* in *gradual emergence*, of who they Really Are within themselves, through envisioning thought and contemplation and concern and feeling in *personal* Care in and for themselves with *creative* ideas and understandings and desires and feelings and interests and enthusiasms they Really deeply want to participate in in enacting and constructing and putting in place and operating these *components* in and of and for their Really Being Alive, continually and forever. (III:Ch.24, pp.2-3)

The question of *therapy* in these circumstances is a question of wisdom for philosophically prophetic *therapy*. Wisdom is involved in philosophically prophetic insights in to and of the nature of appropriation.

## CHAPTER 1

### Introduction

#### 'Man so far' and Next Dimensional Man

Proximally and for the most part, man so far is lost and fallen away from who they themselves essentially are. As such, persons in general have not been and are not-yet Really Alive in-Being themselves as to who they themselves Really Are. Persons inadvertently assume that they are alive because in general their physiology their minds, hearts, kidneys, lungs and livers function, at least to some extent, until death. What persons in general have not been and are not now aware of is that this physiological functioning is, so far, only the matrix for the personal possibilities for persons to Really Become and Be Alive in-Being Next Dimensional Man.

For persons to Really Become and Be Alive requires them to Become and Be philosophically prophetic; that is, to envision personally who they themselves Really and Essentially Are in their very own most essential and fulfilling and life-creating ways of and for and to Really Be themselves in these ways of Being themselves *personally*. For this envisioning to take place it is necessary for a person to-Be engaged in and solve for themselves the knowable *mysteries* which are involved in the creation of the lives of persons.

#### Knowable Mysteries Involved in The Creation of Life

[After the parable of the sower] Who hath ears to hear, let him hear. And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the *mysteries* of the kingdom of *heaven*, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand.

And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart and should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear. (Matt. 13:1-16)

The Lord Jesus Christ bath abounded toward us in all wisdom and prudence; having made known unto us the *mystery* of his will, according to his good pleasure which he bath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in *heaven*, and which are on *earth*; even in him. (Eph. 1:8-10)

Jesus Christ by revelation made known unto me the *mystery*; (as I wrote afore in few words, Whereby when ye read, ye may understand my knowledge in the *mystery* of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and *prophets* by the Lord's spirit. (Eph. 3:3-5)

And I saw another mighty angel come down from *heaven*, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire

In the days of the voice of the seventh angel, when he shall begin to sound, the *mystery* of God should be finished, as he bath declared to his servants the *prophets*. And the voice which I heard from *heaven* spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the *earth*. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up. And I ate it up; and it was in my mouth sweet as honey in my belly it was bitter. And he said unto me, Thou must *prophecy* again before many peoples, and nations, and tongues, and kings. (Rev. 10:1, 7-11)

When viewed Care-fully, these passages of scripture are seen to be mythological; that is, they cannot be

verified or denied or understood as clear references to historical events, in the sense of historical records according to the science of historiography and archeological artifacts and scientific methods commonly employed in scientific research. Nevertheless, there are personal Realities that these mythological passages refer to which dwell in the realm of prophetic faith which are, as such and in this way, personally knowable; such as those references to knowable mystery and incarnation and heaven-earth fusion which involve personal multidimensionality.

While embodying some common sense faith and some values of fundamentalistic and liberal faith, the realm of prophetic faith simultaneously transcends these realms of faith through persons engaging themselves in the Reality of personal ontological mystery. When persons focus their lives and their attention exclusively on their common sense and fundamentalistic and liberal perceptions and conceptions they tend to either overlook or doubt or deny the Reality of ontological mystery. Typically, they orient their lives toward lives of ordinary problem solving. It is only by ways and degrees and creative forms and aspects of liberation and detachment from experiencing only the typical everyday life of problem solving that persons can transcend this level of personal existence into the Realities of the metaproblematical and the mystery of Being themselves. This is the realm of prophecy and prophetic faith. (Vol. III, Ch.22, pp.2-3)

## Reincarnation

As Hinduism developed, several characteristics became prominent. Perhaps the most basic idea of all is that of reincarnation. It was (and still is) generally believed in India that the life that one now lives is only one in a great series of lives that extends far back into the past. One may formerly have been, and may again be in the future, incarnated as an animal or even as a god, or at least a godlike being.

Since one may be reborn in various forms and places, there must be a cause for these differences. There is; and quite fairly and logically the Hindus say that this cause is the sum total of one's deeds in his past existences. Since the Sanskrit word for deed is *karma*, this idea is known as the doctrine of karma. What one is, whether an animal, an angel, or a man, and whether of high or low caste, depends upon his accumulated karma, the balance of the account of the good and bad deeds that he has performed in previous existences.

The techniques of salvation to be found in Hinduism are many, but the goal, at least for the more intellectual, is one. We might suppose that it would be to cause one's self to be born as a man of the highest cast or as a god. But it is not. It is called by many names the Buddhists call it nirvana and it may be interpreted in various ways, but the goal is essentially a state in which *one is not born again at all*.

Why? Because even the best life is characterized by a great deal of suffering and because, moreover, this ceaseless round of rebirths keeps one in a constant state of change, giving nothing to satisfy the craving for permanence which, to the Indian at least, is imperative. Is this release from rebirth extinction? It is not usually so understood. Sometimes it is explained as identification with the supreme soul of the universe and as a condition of unchanging bliss. In any case, however, it must be so different from anything that we know that it is a virtual extinction of all that we are now, even if it can be said that we continue in another state. ( Chinese Thought , pp. 187-188)

Individual souls, or *jivas*, enter the world mysteriously; by God's power we may be sure, but how or for what reason we are unable fully to explain. Like bubbles that form on the bottom of a boiling teakettle, they make their way through the water (universe) until they break free into the limitless atmosphere of illumination (liberation). They begin as the souls of the simplest forms of life, but they do not vanish with the death of their original bodies. In the Hindu view, spirit no more depends on the body it inhabits than body depends on the clothes it wears or the house it lives in. When we outgrow a suit we exchange it for another one that offers our bodies free play. Souls do the same. Worn-out bodies are shed by the dweller. (Bhagavad-Gita)

This process by which an individual *jiva* passes through a sequence of bodies is known as reincarnation or transmigration of the soul-in Sanskrit *samsara*, a word which means passing through intensely. On the subhuman level the passage is through a series of increasingly complex bodies until at last a human one is attained. Up to this point the soul's growth is virtually automatic. It is as if the soul were growing as steadily and normally as a plant and receiving at each successive embodiment a body which, being more complex, provides the needed largess for its new attainments.

With the soul's graduation into a human body this automatic, escalator mode of ascent comes to an end. Its assignment to this exalted habitation is evidence that the soul has reached self-consciousness, and with this estate come freedom, responsibility, and effort. The mechanism that ties these new acquisitions together is the law of karma, roughly, the moral law of cause and effect an exact product of what he has wanted and got in the past and are determining his future states. ( The Religions of Man , pp.75-76)

For the *creation-of-life* in Persons to take place, then, it is necessary for them to find and mature, through ontological prayer, the Reality of their very own *personal possibilities* in and of *discovering* and *maturing* that particular-*personal* creation-of-life *gentle* power in which and how their very own Real *prophetic* faith and hope and love can be emplaced in their lives.

It is also necessary for them to discover and mature the nature of their *personal* Reality in and of how they may become enabled to Really love those at enmity against them in various degrees ecclesiologically, in symbiotic *gentle-strength*. This is only made *personally* possible by persons enabling themselves, in Divine light through gentle repentance and ontological prayer, to assemble with in themselves their very own *gentle-strength* envisioning power to Really see the *personal possibilities* in and of the Real *radiance* and *luminosity* Really in those at enmity against them in various degrees, and thereby Really *Love* them, even right in the midst of their faults. (see III:Ch.26., p.17-18)

This needs-to-Be on their agenda for and included in their participation in the Councils in Heaven.

## Therapy in Converting 'Destructive' Contingency into Creation-of-Life Freedom and Justice

When persons are confused about or unaware of whether or not their personal existence is a contingency their personal biology is not, at that point, *prophetic* biology. In this confusion or lack of awareness, persons typically attempt to be-in the creation of their lives by concluding that they can only do so by attaching themselves contingently to themselves and others in the images they presume will make them comfortable, acceptable, desirable and valuable to themselves and others as created persons.

When persons are in a state of contingency this always involves them in molding themselves and each other through being stimulated by impulses and images in and outside of themselves not really appropriate to their Being themselves as to who they themselves essentially are. In this state persons are in various stages and degrees of existential despair, whether awaringly or not; that is, are involved in various degrees of anxiety, depression, fear, worry, discomfort and insecurity. This existential despair arises whenever and to the extent that persons attempt to design and live a personal existence which is not Really their own. On the agenda of those in the councils in heaven who Are Really in favor of *the creation of life* is their continually arguing *therapeutically-gently* in favor of and attempting to Be-in *therapeutically* creative communication with those who are contingent along those lines so far suggested, to expose them to their *personal possibilities* to-Be *non-contingent*. It is impossible to participate in and for *the creation of life* to take place through such forms of *violence* and *contingency*. (III:Ch.19, p.26)

Freedom from contingency, and justice, are often taken to be what the conditions of persons in their locations in ordinary space and time are already in, which is not the *essence* of what they Really Are. Freedom from contingency, and justice, are *essentially* persons' mental images, thoughts and desires and feelings and purposes and visions of their lives, which are Really *free*. Freedom is not *essentially* grounded in what common sense is content to let pass under the name of freedom, namely, the random ability to do as we please. Freedom is a word which needs to have its meanings very carefully elucidated along those guidelines for *therapy* to which consideration has been so far given. (I:Ch.6, p.97)

Now, what exactly lies behind our refusal, at any price, to have the free movement of our thinking blocked? Can there be a choice between what is reasonable and as such meaningful and what appears to be or is absurd, for example? There can be, for at least two reasons. That which may be creatively reasonable for me may appear to be absurd to someone else. It may also be the case that at times that which may actually be absurd for a person like myself is Really *creative* for me, when I am from time to time personally fulfilled thereby, so long as it is neither a destructive imposition on myself or others and is Carefully mapped and logged in *personal therapy*.

The significance of freedom and justice in each person is in the ways in which they are essentially-in -each-other-in-their-existence. Freedom and justice are the existent, revelatory letting-Be of what Is. This phrase does not, however, refer to indifference and neglect, but to the very opposite of them. To let something or someone Be, in this way, is in fact to have something to do with it or them; it means participating in them in their overtness, in which everything that Is, about everyone, takes up a position and which entails such overtness; that is, its being made *visible in visionary therapy*. Thus it is seen in personal ontological clarity that every overt mode of behavior vibrates with this letting-Be. (I:Ch.6, pp.97-98;Ch.2, p.29)

Yet, there is a region of fruitful *obscurity*, a region transcending the closed systems in which thought sometimes imprisons us, a region where persons may communicate, in-Being-in communication in Real *personal*



of-life *therapy*.

## Intuition in *Therapy*

All persons have intuitions, hunches, in their personal existence. Intuitions are thoughts and ideas and understandings and feelings and desires and goals in persons in their personal existence. Persons may be involved in various kinds of intuitions, some of which may be involved in answers to their ontological prayers. It is important to Realize that some intuitions persons have arise from their lostness and fallenness existence and some arise from their personal ontology and most essential ways of Being themselves and some are combinations of both sources and some simply arise from engaging in practical everyday affairs in their lives. Hence, one of the most crucial ontological prayers persons can and should be involved in is for a spirit of discernment in Divine light, to comprehend which intuition is which in their lives. As and to the extent that persons in deep desire and sincerity and creative humility and personal modesty and personally Care-ful watchfulness for finding and fulfilling their personally ontological intuitions to appropriately guide them in evaluating and making appropriate use of all their intuitions in their lives, then these prayers will sooner or later be answered in their lives in Divine light; and they will-Be aware of these answers in ontological depth. As, and to the extent that this occurs, persons are engaging themselves in the *therapy* of prophetic faith.

Knowable ontological mystery is involved in prophetic faith. The recognition of knowable ontological mystery includes an essentially positive recognition of ontological intuition mystery, particularly whenever and to the extent that I become aware of aspects of my Being myself essentially. This sphere of awareness goes on when I find myself aware of and acting on an intuition which I possess, without at times knowing all there is to be known about it; an intuition which can grasp itself only through the modes of experience in which its image is reflected upon itself, and in which it lights up the meanings in and significance of particular intuitions by being thus reflected in them. (III:Ch.16, pp.106-107)

## The Nature and Necessity of Faith in Christ in Creation-of-Life Therapy

Faith in Christ can not be founded or built on erroneous images of Him, inasmuch as faith and faithfulness and confidence and trust in and between each person with in themselves and in between each other is *personal* and can only be life-creating when these images are accurate. (Colossians), Be on your guard; do not let your minds be captured by hollow man-made teaching and centered in and emerging from the elemental spirits of the universe and not in and from Christ. These elemental spirits are *tempters*, frequently unseen tempters. They emanate their own selfish, jealous and destructive impulses, almost always in disguise. They seek power for themselves by gaining power over others by various forms of deception. They operate in the realms of the lower nature in and of persons. Therefore, you should consistently seek and find Jesus as Christ and Lord and live your lives in union with Him. Be rooted in Him; be built in Him; be consolidated in that faith in Him which you are taught and receive by Divine inspiration. In this milieu, let your hearts overflow with thankfulness. [Paul] (Col. 2:6-8) (III:Ch.2, pp.80-81)

## ***Therapy in Converting 'Power Over Others' (Violence) 'in'to Symbiotic Gentle-strength in Creation-of-Life Power in Prophetic Faith and Hope and Love in Prophetic Ecclesiology***

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which *deceiveth the whole world*; he was cast out into the earth, and his angels were cast out with him. (Rev.12:7-9)

In a variety of ways and degrees, personal existence in human history has been involved in the wars in heaven; referred to this way since heaven on earth involves certain features of experiencing human existence not explicable adequately on the basis of being only involved in and explained entirely by considering man to be only a functioning entity in and a product of only natural and ordinary causes; nor are faith and hope and love, *intangible Realities* which are in the *heart* and *core* of the wars in heaven, completely traceable to exclusively natural phenomena.

## ***A Philosophically Prophetic Evaluation of Reincarnation***

A major purpose of the philosophically prophetic component of Next Dimensional Man is the cultivation and maturation of personally prophetic creative modesty in every aspect of their personal existence. In this modesty, philosophical prophecy is aware envisioningly of personal existence Being *essentially personal possibility* in the central nucleus of personal existence.

Persons (*Dasein* [ Being There ]) Are their own *possibility*, but inasmuch as their possibilities are personal, the Being-possible which they Are in their personal existentiality in every case is to be sharply distinguished both from empty logical possibility and from the contingency of something present-at-hand; that is from that possibility or potentiality in impersonal objects.

For example, Being-possible-personally is a possibility of understanding. This understanding is not primarily an understanding of things, though understanding information is possible on this basis. This understanding is a disclosing which is a projecting of a person's possibilities in and upon themselves in such a way that they are free for their own possibilities of Being themselves essentially.

This is not to suggest that the illuminating disclosure of persons' own possibilities of Being themselves essentially is only an authentic illumination. Inasmuch as *Dasein* Being There reveals themselves to be not only their own *possibility* for Being themselves essentially but are also proximally and for the most part being-lost away from who they essentially Are in the fallenness of the indefiniteness the they, then their Being-there makes inauthenticity as well as authenticity possible. (Vol. I, pp.120-122)

Philosophical prophecy is envisioningly aware of revolving instinct and intelligence Being involved in personal existence. Instinct is an aspect in personal possibilities of, in at least some relationship to intelligence, however nebulous, which operates more or less automatically as stimulus and response to the environment, including sensory stimuli, without much if any direct thought, but is nevertheless involved, at least vestigally, in the growth into intelligence as Being in personal possibilities. When, then, persons think that their lives are an embodiment of involvement in reincarnation, then this conclusion may possibly be some sort of an instinct, whether personally true or not and whether or not it should be taken to be personally true. (Vol. III, Ch.19, p.18) (Vol. I, Ch. 2, p.31)

In the personal modesty of philosophical prophecy, consideration is given to the possibility that instances of reincarnation as believed by Hindus may possibly have occurred and their instincts to so believe may involve some sort of personal truth for them. Whether or not this is the case, neither Hindu philosophy nor philosophy in general, whether amateur or professional, have adequately and accurately addressed the problem of evil and the question of the nature of causality and the nature of Heaven-Earth fusion and the nature of the union of flesh-spirit and the nature of personal freedom; questions and problems which remain unresolved adequately and accurately in Hindu philosophy and philosophy in general, whether amateur or professional.

## Causality in Hindu Philosophy

In Hindu philosophy individual souls, or *jivas*, enter into the world *mysteriously*; by God's power we may be sure, but how or for what reason we are unable to fully explain. Like bubbles that form on the bottom of a boiling teakettle, they make their way through the water (universe) until they break free into the limitless atmosphere of illumination (liberation). They begin as the souls of the simplest forms of life, but they do not vanish with the death of their original bodies. In the Hindu view, spirit no more depends on the body it inhabits than body depends on the clothes it wears or the house it lives in. In the Hindu philosophy of reincarnation there is a subhuman level in which the *jiva*, or soul, passes through a series of increasingly complex bodies until at last a human one is attained. Up to this point the soul's growth is virtually automatic. It is as if the soul were growing as steadily and normally as a plant and receiving at each successive embodiment a body which, being more complex, provides the needed largess for its new attainments.

With the soul's graduation into a human body this automatic escalator mode of ascent comes to an end. Its assignment to this exalted habitation is evidence that the soul has reached self-consciousness, and with this estate come freedom, responsibility and effort. The mechanism that ties these new acquisitions together is the law of *karma*, roughly, the moral law of cause and effect, which is an exact product of what he has wanted and got in the past, which is determining his future states. In other words, the life that one now lives is only one in a great series of lives that extends far back into the past. Since one may be reborn in various forms and places, there must be a *cause* for these differences. Hindu philosophy says that this cause is the sum total of one's deeds, or *karma*, in his past existences; the balance of the account of the good and bad deeds that he has performed in previous existences.

## The Relationship between Causality and Time and The Creation of Life in Hindu Philosophy

One of the most difficult problems a philosophy dealing in any way with questions and concepts regarding the creation of life is comprehending accurately and adequately *the nature of time*. Neither Hindu philosophy nor philosophy in general, whether amateur or professional has done so. The crucial problem is to comprehend the nature of *the beginning and end of time*.

As soon as a beginning to time is postulated, then the philosophy doing so is required to reveal how and when it was caused. There are three options possible as to how time came into or comes into Being; namely, (1) from nothing or (2) from something or (3) there is no beginning; which then opens up the challenges of whether or not to further trace and elaborate the possible adequate and accurate meanings of each of these three options.

Another possible option for addressing how or when time came or comes into Being is to propose that the answer to these questions is *mysterious*; which is a valid option but which then throws the answer to the further questions of what is the nature of mystery or what is the value of this answer.

A basic reason that Hindu philosophy is inadequate in its views of the nature and place of reincarnation in the creation of life is its indecisiveness and vagueness about either following up carefully and meaningfully on one of these options or presenting an adequate case for some combination of them. Another basic reason that Hindu philosophy is inadequate in explaining or defending its views of reincarnation is explaining adequate meanings of what nothingness Is and realizing that nothingness and Is are contradictions in terms. Still another basic reason that Hindu philosophy is inadequate is its inconsistency with regarding to the nature of time, proposing both that it is *mysterious* and that the jiva *begins* as the souls of the simplest forms of life.

But the most serious reason that Hindu philosophy is inadequate in its views of the place of reincarnation in the creation of life is its failure to adequately explain how it could be that the automatic escalator mode of ascent of the *jiva* from the subhuman level comes to an *end* and the soul reaches self-consciousness, and with this estate comes the *beginning* of freedom and responsibility.

## The Relationship between Causality and Time and The Creation of Life in Western Philosophy

### Ancient Greek Philosophy

Plato, like Aristotle, explained that scientific knowledge is primarily concerned with universal essences; but Plato had sought reality in the region of Ideas, which are completely transcendent. Aristotle made a sharp criticism of the Platonic concept of Ideas. Aristotle asked how we can have definite knowledge of a transcendent realm. Since Ideas are *static*, he argued, they cannot account for the change which takes place in the phenomenal world...

This brings us to his famous doctrine of the four causes:

- (1) the material cause;
- (2) the efficient cause (cause through patterns];
- (3) the formal cause (a maker the cause of the thing made] and
- (4) the final cause (that for the sake of which a thing is, i.e., health is the cause of walking].

The Aristotelian outlook dominated the Western world until the Renaissance, and even then it was only slowly overcome. ( Ancient Philosophy , pp.152-155)

### Modern Philosophy

The concept of causal necessity had been accepted as absolute by the medieval Scholastics, who spoke about a perfect cause. Their concepts and arguments were based solely on abstract thought with no recourse to observations of nature or experimentation. A more scientific understanding of causality was propounded by Spinoza

Answers to ontological prayer are not simply informational in the sense in which, for example, answers to questions through experiments in physics and chemistry and fingerprinting and dental records in forensic investigations in police detective work are found; that is, they are not simply or primarily objective. Nor are they simply or primarily subjective or subjective distortions; that is, they are susceptible to intricate and detailed mapping and logging of personal experience to enable persons to Be-in transcending-subjectivity-objectivity and thereby to accurately trace in prophetic *therapy* their most essential ways of Being themselves through their experience in realms of their personal ontology. When this mapping and logging becomes mature, what is known about personal existence which enables us to discover answers to ontological prayer is the existence of and ways in which persons are-Being in their own personal radiance in their own luminous and illuminating Care, in Divine light.

## 'What it is like' to Receive Answers to Ontological Prayer in Prophetic Faith

Person's typical expectations of and mental images of what it is like to receive answers to prayers take these answers to be informational and are consequently inadequate to receive answers to ontological prayer in prophetic faith. Preparation of persons to receive answers to ontological prayer requires a comprehension of and their practicing and exercising themselves in understanding and living in the various elements reviewed so far regarding those boundaries and horizons of ontological prayer as they pertain to prophetic faith.

Ontological prayer includes the luminosity and radiance in person's own ways of Being themselves essentially reaching out to make connections with in Divine Serene Reserved enlightenment. The answers they receive to ontological prayer are, accordingly, serene and reserved and are not primarily informational, but are responses to person's ways of Being themselves essentially in which these ways of Being are disclosed and unveiled and stimulated in such ways as to enhance these personal possibilities Being-already-in-place in to their becoming evermore mature and personally fulfilling. To comprehend what it is like for persons to receive these serene and reserved answers to their ontological prayers, it is essential to know that they are inserted into their revolving instinct and intelligence.

## 'Revolving Instinct and Intelligence' in Prophetic Faith Therapy

In other words, in ontological prayer persons are seeking therapy for their anxiety, insecurity, fear, hatred, jealousy, despair, depression, being argumentative, obnoxious, abrasive, hateful, out of control, having attention deficit disorders and various combinations of these and other personal and social problems similar to these, in varying degrees. Divinely illuminated and illuminating suggestions inserted in to personal existence are inserted in to revolving instinct and intelligence. In Realizing that these answers are inserted into their revolving instinct and intelligence it is well to come to understand what instinct and intelligence Are.

Instinct is the embodiment of intelligence which, at least partially, operates more or less automatically without much direct thought, but which in time develops into less automatic and more understandingly comprehended intelligence.

Personal Intelligence is an aspect of personal existence which always includes ontological memory, conscience and Care. This personal intelligence is not understood as to what it is by simply considering a person to be smart or really smart in ordinary ways and experience. When measured by some sort of formal testing, what is tested is some combination of aptitudes, achievements and I.Q. (Intelligence Quotient), which involves among other things the speed with which persons come to conclusions in identifying accurately patterns among ideas, objects and symbols; and in identifying, for example, what a piece of metal or origami paper would look like after being folded along certain previously specified marks or perforated lines.

From the perspective of philosophically prophetic ontology, ontological intelligence is rather identified and comprehended by envisioning the ways and the nature of the conclusions reached whenever and to the extent that persons are engaging themselves in cultivating prophetic faith in the discovery and maturation of who they themselves essentially Are, in Divine enlightenment. In other words, ontological intelligence is a way of working through, very gradually and slowly and meticulously and methodically (mapping and logging) those signs everpresent in persons lives pointing toward and pointing out the ontological personal characteristics of their very own personal ontology. Included in ontological intelligence are ontological intuition, anticipation, deliberation, personal concern, personal responsibility, application of one's talents and wisdom and all personal assets with in which one is personally *endowed*, in the most economical ways toward and for and in to the creation of their own lives and that of others *intercessorily* to the extent possible; all of which are modes in personal existence in and of and toward and for the cultivation of prophetic faith in personal creation-

## Virtue

The only personal environment in which prophetic faith can exist is an environment of Being open and bright and clear, which is only personally possible by becoming aware of the nature of and entering into and dwelling in personal virtue. Virtue is persons being and becoming enabled to help themselves, and at times others, toward and in to Being and Becoming themselves essentially. In this helping is the being-in the essential rhythms and attunements of personal existence. This includes increasing personal possibilities of more and more clarity in being-in the essential rhythms and attunements of personal existence. In this clarity comes more and more the essential meanings and significance of person's ontological existence. This clarity comes as and to the extent that sin is dissipated and it is cultivated in this personal *therapy*. (I:Ch.6, pp.100-101) (III:Ch.17, pp.127-128)

The dissipation of sin and the cultivation of virtue in philosophically prophetic *therapy* is made possible through *awaringly* engaging in and receiving answers to ontological prayer. Ontological prayer is persons giving ontological *expression* in and of and to their most basic ontological needs and desires, with in and in to and for themselves, in Divine light; which *emerges* and arises from who persons Really and *essentially* Are.

## Ontological Prayer and God Being a Divine Reserved Personage

Philosophical prophecy recognizes God to-Be a Divine personage who is always Reserved. Being a Divine Reserved personage includes Being ecstatically-spatio-temporal and transcendently-subjective-objective, like those ways of Being of mortal persons but dimensionally far beyond the development of these attributes in human existence. Prophetic faith is grounded and developed in personal awareness and comprehension and Being-in- touch in varying degrees of development with these attributes of ecstasy and transcendence and Reserve Being-in a Divine Reserved personage; connecting with modes of Being-in prophetic faith personally in human beings.

An attribute of Divine Reserve is patience; the reserve of patience and the patience of reserve.

Embedded and embodied in infinitely cosmic depth in-Being-in a Divine Reserved personage is the Divine attribute of multidimensional patience power. Patience power is a personal power in and toward and for the creation of life. Something of an estimate of the nature of Divine patience power in Divine Reserve, though obviously not an exact equivalent of that of human beings, may be understood in some degree whenever and to the extent that persons investigate and engage themselves in explorations of their very own personal possibilities for patience power, and thus for their finding and developing prophetic faith, and this capability for *therapy*.

A way of understanding some of the creation-power of patience is by way of experiencing contrasting it with the personal destructivity of impatience; which arises out of the understandable situation of persons being fallen away for a time from who they themselves Essentially Are. Impatience arises whenever and to the extent that persons lose their patience-foundations through losing their Being-awaringly- in themselves in their own fulfilling ways for Being-themselves as -having-been and Willing-to-Be in their very own personally-ecstatic-spatio-temporal and essential rhythms and attunements of their lives, together. Impatience includes the doubt and fear in persons of ultimately losing themselves as their having-been and being and will-be Really-Themselves, whether they are aware of this or not. The destructivity of impatience in personal existence manifests itself in anxiety, insecurity, fear, hatred, jealousy, despair, depression, being argumentative, obnoxious, abrasive, hateful, out of control, having attention deficit disorders and various combinations of these and other personal and social problems similar to these, in varying degrees. God Being a Divine Reserved personage in- touch with human impatience comprehends it and thus is capable of Being *therapeutic*.

Patience-power occurs whenever and to the extent that persons are becoming enabled to-Be aware of, in Divine light, finding and dwelling in, ontologically, their very own personally-ecstatic spatio-temporal rhythms and attunements, where in they enjoy their comfort toward and for finding and dwelling in and fulfilling each of their own ways for Being-themselves, each in their own due time and ways, together. The ontological grounds for these possibilities are founded in the kind of Being man essentially is, which is *always* There (Dasein) essentially.

## The Nature of Answers to Ontological Prayer

and Leibniz, who believed in a correspondence between thinking and external reality.

David Hume made an incisive analysis of the concept of causality (Though cause precedes the effect) there is no necessity in these relationships. This reasoning contradicts the popular notion, one which was also held by many philosophers, that there is a necessary logical relationship between cause and effect. Cause and effect, Hume thought, are based only on a psychological factor. Our mind is in the *habit* of experiencing certain effects from certain causes. The external events are united by this operation of our mind, which trusts in the uniformity of nature. Hume's statement that causality is subjective and based on habit, not on necessary laws, marked a profound change in metaphysics. We can no longer speak of a necessary first cause. We can have only *probability* when we discuss questions relating to existence. (Modern Philosophy, pp. 221-222)

## Evaluation of Western Philosophy – The Relationship between Causality and The Creation of Life

Ancient, Medieval and Modern Philosophy are inadequate in the same basic ways that Hindu philosophy is in discovering an adequate and accurate relationship between causality and time and The Creation of Life. Like Hindu Philosophy, they are abstract and therefore *impersonal* speculation and therefore are unable to comprehend envisioningly those ways persons may become enabled to fulfill their own *personal* possibilities of and for Really Being Alive in the creation of their lives.

## CHAPTER 2

### ***Personal Multidimensionality – The Problem of Evil***

#### **Hindu Philosophy**

Hindu philosophy believes that the cause of persons becoming reborn in various forms and places is the sum total of one's deeds, or *karma*, in their past existences; the balance of the account of the good and bad deeds that they have performed in previous existences. This is the basic philosophy of evil in the existence of persons. Their philosophy of the nature of evil, however sophisticated it is at times, is inadequate to account for the evil in persons lives for the same reasons that this philosophy of causality is inadequate to account accurately for the nature of the creation of life.

#### **Ancient Greek Philosophy**

The 6th century B.C. was an age of change and flux in which there was little political stability. We find the same instability in intellectual matters: the Mystery cults were gaining ground, and they filled Greece and the colonies with closely-knit brotherhoods which regarded themselves as superior to followers of the orthodox religion.

While fervent religious ideas developed, there was greater intellectual skepticism, and the Homeric gods were re-examined more closely. Penetrating questions were asked regarding their nature and their origin.

It was a century in which the problem of *evil* achieved real prominence. The poets, especially, were wondering how the omnipotence of the gods could be reconciled with the existence of earthly misery. The philosophers, likewise, were conscious of this basic metaphysical contradiction. (Ancient Philosophy, p.16)

In their religious philosophy, the Stoics could not avoid the problem of evil. Everywhere in the universe we find imperfection. The virtuous constantly suffer while the wicked seem to be prosperous. How, then, can evil be explained?

First of all, the Stoics considered evil to be merely apparent, having no place in the ontological scheme of things. The universe as a totality is good, they insisted, and is guided by the designs of the gods. The Stoics then devised various explanations for rationalizing that suffering wasn't really evil or bad since it gave persons opportunities through vicissitudes to strengthen their moral resolve and show us the illusion of striving for external things.

Another problem the Stoics dealt with is the question of responsibility for evil: Who is responsible for evil, God or man? The Stoics answered, God is *never* the source of evil; all vice can be traced to the misuse of our will, which is completely free. They taught that man is emancipated from evil when he cultivates genuine good will, when he learns the virtue of detachment and apathy, and when he acts according to the dictates of duty. In short, the Stoics pictured a moral universe in which true freedom can be gained through the study and practice of virtue. Hence, in Stoicism we find the genesis of Christianity, which likewise has a moralistic perspective and which contends that all men are the children of God. (Ancient Philosophy, pp.243-244)

#### **Modern Philosophy**

Hobbes was an early modern British philosopher. In his discussion of the freedom of the will, Hobbes ranged himself on the side of determinism. This stand involved him in a controversy with an English bishop who believed that the freedom of the will is indispensable if justice is to reign in human affairs and laws are to be of any value. Man, he declared, is not exempt from the causal structure of the universe; nor does he occupy a privileged position in the universe.

Finally, it may be asked whether in the universe there can be absolute evil. Hobbes' answer is definitely, No. We call a thing good when we find it agreeable, and we call a thing evil when we find it unpleasant, but we must not impose these concepts upon the metaphysical structure of the universe. In his stress upon the relativity of good and evil, Hobbes anticipated some parts of the ethical doctrines of Spinoza, who likewise claimed that the universe is beyond the moral predications of man. (Modern Philosophy, pp.97-98)

Spinoza's philosophy demands a complete transvaluation of all concepts of God. We cannot say God is

So, how does one go about gently repenting to find and fulfill and derive for oneself the personal benefits of overcoming hardness of heart and Being and Becoming pure in heart and thereby enable oneself to Really Be-in the personal presence of God and man; which is the realm and nature of prophetic faith? Only through mapping and logging the nature of one's very own personal existence; which becomes and is a permanent and eternal record etched in their hearts of persons coming to accurately and adequately recognize and dwell in their very own strengths and weaknesses and the various miraculous ways in which and how weaknesses become converted into strengths which is and involves true conversion in to prophetic faith in the Gospel of Christ. In the midst of this personal conversion one's weaknesses becoming strengths are not remembered to-Be self-demeaning or obnoxious but are remembered to-Be the personal-potential out of which personal strengths may and at these times do arise in glorious resurrection. (III:Ch.14, p.14)

A consequence of hardness of heart that persons prior to gentle repentance are unaware of is the Reality of this hardness of heart *depersonalizing* them and their relationships with others. Gentle repentance both softens persons hearts and *personalizes* them.

### ***Converting Being impersonal 'in'to Being-Personal in Prophetic Faith and Hope and Love in***

#### **Prophetic Ecclesiology**

Whenever and to the extent that persons are being-*impersonal*, they are being- endarkened and hardened in heart, since they are not-Being sensitive to their own or others Being-*personal*. Being *impersonal* overtly is rather easy to recognize. This occurs when persons deliberately shun or impose on others from recognizable anger or jealousy or feeling nauseas about them and in ways like these. Being-impersonal *subtly* is difficult to recognize, yet needs to be located and identified *therapeutically* if a person desires to cultivate Being-in creation-of-life faith and hope and love both in -person and ecclesiologically with in others. This locating of Being *impersonal subtly* is made possible in and through maturing *prophetic* faith and hope and love *therapy*.

Being-*impersonal subtly* includes persons assessing their needs and wants and desires and activities and those of others on the basis of *ideals* that are *abstract impersonal principles* that at times seem to persons to be the *ideal* way to proceed. For instance, it is often advocated that if a person really wants to succeed in the institution they are in, the way to do so is to conform to those institutional purposes and goals exactly as management outlines, without deviating there from or seeking to improve their participation in the organization on the basis of their own *personal* faith in and hopes and love for the institution through their own *personal inspiration* in Divine light, sought through their own desires for and participation in their personal *spirit of inquiry* and *personal devotion* for *personal reasons* for and to and with in the institution. (III:Ch.26, p.31)

Yet it is Really possible for persons who are aware of the Real *personal* nature of and possibilities of creation-of-life faith and hope and love in their lives to participate in these *gentle strengths* right in the very heart of institutional bureaucracies and do so in ways enjoyable to them and simultaneously influence others in their organization with fragments of enlightenment, though the others may not be fully aware of the value to them of this enlightenment; yet Be *personally fulfilled* thereby in the similitude of The Savior who mostly created life behind the scenes in ways that others were unable in large measure to be aware of. This is *therapy* for these others.

These ways of Being-in *prophetic* faith and hope and love are made possible through ontological prayer. Ontological prayer is persons giving ontological therapy *expression* in and of and to their most basic ontological needs, with in and in to and for themselves, in Divine light. Their most basic needs, then, *are always* answered in to their most essential ways of Being themselves ontologically in and from the infinite wisdom of a Divine Reserved Serene personage, inviting them to then Be very *envisioningly watchful*, in their own personal agency and responsibility and in-depth desires, to see what it is best to do therein in their own specific and *personal* situation at the time. Whenever and to the extent that they discover what it is best to do, they return from being lost and fallen in to their very own Being *essentially open and bright and clear*. As such they simultaneously overcome in creation-of-life *gentle strength* their being endarkened and Being-*impersonal*. This is Divine Reserved *therapy*. (III:Ch.22, p.15)



in himself and with in others. Proper gathering of scattered man is predicated upon a sensitivity to and attunement with one's own personal Reality. (I:83-84)

## Conscience and Care

Persons are essentially an embodiment of Care and as such Are *always* Being-in their own Care. Aspects of personal Care are self-perception, Being-in one's own calling, personal self-subsistence and Being one's own personal conscience. When viewed prophetically, personal biology *always* embodies personal conscience.

Self-perception in personal existence is disclosed in Care as the voice of conscience. Here conscience refers primordially to the existential foundations of personal existence more than some phenomena of social conditioning and is ontologically prior to any description and classification of these experiences of conscience. The demand that an inductive empirical proof should be given for the factuality of conscience and for the legitimacy of its voice has not yet reached beyond the confusing subjective-objective correlates of the transcending-subjective-objective grounding of these correlates in the more primordial voice of conscience disclosed in Care in personal existence.

In this disclosure of Care, neither ordinary vocal utterance nor hearing is essential. The voice is rather one's own essential ways of Being *emerging* in his personal existence. The voice of conscience here asserts nothing like the giving of information factually. In this calling, one's own self is essentially brought to himself in his own existence. This arises existentially in a person's being in Care in which this essential and existential calling and listening of each person is in his own existence, which is a personally-being-of-God-and-men in and with themselves-and-each-other-essentially in their existence.

## The Therapy of 'Gentle' Repentance in Overcoming Obstacles to Prophetic Faith in Oneself and God

### Sin

A primary obstacle hindering persons from becoming aware of their personal possibility of becoming aware of and entering and dwelling in realms of prophetic faith is sin. Sin is a person's imposing on (by hindering) oneself and at times another from Being and Becoming themselves essentially. In this hindering is an opacity toward who persons are essentially. In this opacity is a losing and distorting of appropriate essential attunements and rhythms in personal existence.

Though persons in general in ordinary everyday life are aware of and have dealt in various ways with sin, yet their success in so doing is inadequate for the creation of their lives.

## Hardness of Heart and 'Gentle' Repentance

Christ Jesus was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God. Wherefore (as the Holy Spirit saith), Today, if ye will hear his voice, harden not your hearts, as your fathers did for 40 years in the wilderness. (Heb.3:1-9)

A consequence of Sin is hardness of heart, which is that frequently hidden but often overt phenomenon of persons covering up their weaknesses and hiding them from themselves and others. Its tragedy lies in the simultaneous obscuring of the glory of turning (repenting) weaknesses into personal strengths, gently. What creative mapping and logging does for persons is to assist them to find and fulfill their own personal value and glory to the extent that they overcome their hidden or overt embarrassment about their weaknesses and they are no longer a problem.

Intense repentance tends to be self-demeaning. Gentle repentance is the mechanism through which persons may be and are uplifted and soar into the heavens of the Joy and Peace of dwelling in their own personal and non-comparable value, which is prerequisite to dwelling in that personal spiritual environment in which prophetic faith is fostered and grows.

good or evil; we cannot say the universe is determined by final purposes. We cannot speak about absolute moral values, absolute Good, absolute beauty, or absolute ugliness. The universe in Spinoza is beyond good and evil, beyond human desires and predication. The same applies to God. The great mistake we make lies in arguing from our own limited perspectives, and so we attribute finite traits to the infinite. (Modern Philosophy, p.136)

Berkeley, another British philosopher, who was said to be an unusually brilliant philosopher, was troubled all his life by the problem of evil. How can the goodness of God be upheld when so much evil exists in the universe? Berkeley's answer was rather conventional: Our human view is clouded; we see only partial things. We must be constantly aware of God and understand his greatness and supreme perfection.

Berkeley believed philosophy can find adequate arguments for the existence of God, the immortality of the soul, and man's free will. This in many ways is an optimistic standpoint. After his time came an agnostic reaction. The axioms of his philosophy were vigorously challenged, especially by Hume. (Modern Philosophy, pp. 198, 211)

## Evaluation of The Problem of Evil in Hindu and Ancient and Medieval and Modern Philosophy

The Problem of Evil, a major factor in The Creation of Life, cannot be comprehended adequately and accurately without envisioning the nature of *personal ontology* through philosophical prophecy, inasmuch as no other philosophy in human history adequately and accurately comprehends the nature of *personal* existence and the nature of evil there in. In other words, all of the philosophies we have briefly reviewed approach the challenge of resolving The Problem of Evil as though God and Man were ontologically and in Reality *impersonal* beings, and thus their philosophies are composed of *impersonal* abstractions.

The way persons think about God is crucial to the way they think about The Problem of Evil. The insurmountable difficulty of all of these philosophies is the Reality that it is evident in reviewing Care-fully their philosophies that none of their resources for composing their philosophies include their *personal* experiences in *personal* communion and communication with God or, in the case of those whose beliefs are polytheistic, the Gods. When, for example, in ancient Greece the Homeric Gods were re-examined more closely in the age of skepticism when philosophy arose, these Homeric Gods could only be thought about *impersonally* and abstractly.

In this same 6th century B.C. age of skepticism in ancient Greece, the poets, especially, were wondering how the omnipotence of the gods could be reconciled with the existence of earthly misery. Again, their thinking about the *omnipotence of the gods* was not grounded in their *personal* communion and communication and experience with the gods. Consequently, their religious thinking and worship were abstract and impersonal traditions out of the past that wasn't and could not be traced to any original personal experiences with the gods. In other words, their impersonal traditions were abstract speculations, which should be considered as such in accounting for why they were incapable of resolving The Problem of Evil.

The Stoic philosophy of the nature of the universe, for example, is also *impersonal* abstraction which is in Reality useless in resolving The Problem of Evil. They insisted that the universe as a totality is good and is guided by the designs of the gods. One of the contributions that Hobbes did make to the history of philosophy was to correct Stoicism on this point by his man so far philosophy of some partial accuracy and adequacy and value that We call a thing good when we find it agreeable, and we call a thing evil when we find it unpleasant, but we must not impose these concepts upon the metaphysical structure of the universe.

In philosophical prophecy, it is instructive and revelatory to contrast the approaches to identify and resolve The Problem of Evil of traditional philosophy with the *personal* communion in and communication with the Lord of Adam in the Garden of Eden and beyond and Abraham invited to sacrifice Isaac and with Moses at the burning bush and on the sacred mount, preparing to and engaging in activities for delivering Israel from Slavery and bondage and Apostle Paul. On the road to Damascus, with evil intentions toward Christians, and when The Lord Appeared to him, his first question to The Lord was one of *personal* ontology, Who art thou Lord? In this humble spirit of philosophically prophetic inquiry, he discovered more and more as time went on the Reality of *personal* answers to this question.

So, when, later, The Problem of Evil is considered here from the perspectives of philosophical prophecy, the resolution of The Problem of Evil will be addressed envisioning through *personal* ontology in favor of a contribution to the Next Dimensional Man possibilities of resolving the issues of The Problem of Evil in and for and toward The Creation of Life.

## Incarnation in Heaven-Earth Fusion in Personal Multidimensionality in Flesh-Spirit

Proximally and for the most part flesh and spirit are taken to be alternative dualistic and necessarily oppositional phenomena in existence. Flesh is taken to be essentially an objective present-at-hand spatial phenomenon, an object, whether inadvertently or not. By analogy, though usually unawaringly, spirit is also taken to be essentially a present-at-hand, though a much more refined, phenomenon; though it is at the same time said not to be flesh but its antithesis, spirit.

Everyday present-at-hand spatiality is typically characterized when it is said that man's spatiality is a result of his body, his corporeality. When a spiritual side of man's nature is considered, his being-in-a-world is then characterized as the being-present-at-hand together of some such spiritual **Thing** somehow existing along with a corporeal Thing, whether inadvertently or not.

But man's facticity (the factuality in and of his life) is such that his being-in-the-world is always dispersing itself in ways of being-in which show the ontological inadequacy of this present-at-hand dualism. For example, persons are always having to do with something, producing something, attending to something, and looking after it. When we see through the Thinghood of existence, we see that all these ways of being-in show *concern* in their ways of Being. We begin to see here, then, through present-at-hand spatiality a *spatiality of Concern*, which is Real although *intangible*.

Personally existing spatially is not essentially a spirit of some sort somehow placed in a carnal body of flesh, a body as physiology and anatomy take this flesh to be. The essential and revelatory ingredient that is consistently missing from this equation is the spatiality of *personal concern*, which throws a whole new light in to this equation and into adequately comprehending personal flesh-spirit existence.

From the perspective of prophetic biology it is obvious that the *personal concern* in personal existence is not *either* in the flesh *or* in the spirit. The *personal concern* is Being-in the flesh-spirit fusion in personal existence in *personal concern*. That is, flesh is Being-in spirit and spirit is Being-in flesh in revolving flesh and spirit in a way similar to that of revolving instinct and intelligence. (Vol. III, Ch. 19, pp.20-21)

When The Problem of Evil is included in further considerations of Heaven-Earth fusion in personal multidimensionality this involves a profound revelation through philosophical prophecy of how vital to comprehending and Being-involved-in The Creation of Life it is to envision the enormous transition from the grave limitations of the extensively problematic *dualism* of the philosophies of man so far in to the multidimensionality of Next Dimensional Man. This necessitates a major revision of traditional dogmas of heaven and hell.

## The Multidimensionality of Heaven and Hell

It is natural for mankind in general to conclude that the space and time in which persons exist in their personal existence is always and only ordinary everyday linear-sequential space and time since what persons in general are aware of regarding personal existence is that which is more or less automatically observed with their ordinary senses about what personal existence is. In some of what personal existence is, persons are born and generally live a normal life-span in ordinary time and then die. All of their personal space and time then appears to be only linear-sequential space and time.

A difficulty for persons in general is understanding that in Reality Being a person does not guarantee and automatically convey accurate comprehension of what a person Is and who, in ontological depth, they themselves in Reality Are in-Being a person. That is, persons are-Being persons *impersonally*. Consequently, persons are *unaware* of what Being a person Really Is in any depth beyond their ordinary everyday lives and their *impersonal* speculations. They are therefore, in this *impersonal* way of Being themselves, incapable of comprehending what it is to-Be in their very own Heaven and Hell *personally*, and thus are mistaken as to what it is in *personal* Reality Really Is, since this can not be accurately understood through *impersonal abstract* speculation but must be *personally* and *awaringly* and prophetically understood.

When persons think of themselves as being in heaven or hell when they are in the *after-life* they believe they are thinking of themselves *personally*. Nevertheless, it is the case that the dogma of heaven and hell that persons have believed in throughout human history is *impersonal*, though they themselves are *unaware* of this.

Heaven and hell ~~are not essentially~~ a place to which persons go of *either* eternal bliss *or* enormous fire and brimstone suffering after death, but are *always* Being-there (*Dasein*) in personal existence in ecstatic-spatio-temporality in whatever realm of personal existence persons ~~Are-There-in~~ cosmically, whether their personal

misdirected. (III:Ch.22, p.6;Ch.24, p.7)

## A 'Background' of and for Comprehending Philosophically Prophetic Therapy – Modesty

Because aspects of birth and death are events which are objectively observable it is natural for persons to suppose they know all that birth and death really are, though (almost) no one does. Philosophical prophecy, then, is an advocate of a philosophical and prophetic modesty toward that which personal life Really Is. In the midst of this modesty, philosophical prophecy advocates an approach to comprehending the meaning and significance of personal life by focusing on its Center (Nucleus) and then making use of this understanding in the interest of cultivating increasing comprehension of the meaning and significance of Being towards birth and death to enable persons towards greater fulfillment of their lives than is possible by presuming they already know what birth and death are.

## Philosophically Prophetic Therapy through 'tracing' destructive anxiety to 'its' Center (Nucleus)

Persons Really Being themselves in their own most essential ways of Being is a vital issue in the wars in heaven. At times they attack and destroy themselves, away from Being-in their own genuine and *creative* self-esteem. This destruction is due to one or more of many mental image factors. Inherent in personal existence is the potentiality for insecurity, destructive pride, fear, anxiety, depression, despair, panic attacks, aut centrism and egocentrism, and destructive worry. Persons at times attack themselves with one or more of these biological factors to the point of destroying themselves in these ways by immobilizing themselves away from Really Being themselves in their own most essential and fulfilling and creative ways of Being.

In addition to this destruction of themselves, persons are at times, in these categories of personal attacks on themselves and in various other ways, targets of atmospheric attack from the old serpent and his hierarchies of angels.

When some persons Realize that their lives are not automatically *created* at their physical birth, signified to them when they come to be aware of a war in heaven taking place in them, they become creatively motivated to seek philosophically prophetic *therapy*. This therapy is grounded in prophetic awareness of the Reality that whenever and to the extent that the creation of life in personal existence takes place, this is generated from the Center (Nucleus) in and of their *personal possibilities* for their creation of their lives.

Inherent in the Center (Nucleus) in personal existence are the personal resource *-possibilities* for Next Dimensional Man *therapy* for persons to engage themselves in in their creation of their lives. These personal resources are their own personal memory and conscience in their own personal Care.

## Memory

Personal existence embodies memory. Since persons Are a personal embodiment of ecstatic-spatio-temporality, memory is not simply and only an ordinary remembering of past events, such as having made a flour and paste map in 5th grade or playing a trumpet solo in 8th grade.

Man is the being who Is, insofar as he thinks, thinks in that thought appeals to him because his essential nature includes Memory, the gathering of thought. Memory here does not mean just any thought of anything that can be thought. Memory is the gathering and convergence of thought to essentials, to what everywhere demands to be thought of first of all. Memory is the gathering of recollection, thinking back. It safely keeps everything that essentially is. Safety is saving properly; which is salvation; which presupposes gathering properly; which presupposes proper thought and mnemonics; which presupposes Care.

Thinking is thinking the essence of. Thinking is the gathering together which makes present what Is. An overtone of this thinking is thanking. This thinking always involves, and in that sense is, thanking. The *thanc*, the heart's core, is the gathering of all that concerns us, all that we care for, all that touches us insofar as we Are, as human beings. It is concentrated, gathered *toward* us, beforehand. In a certain manner, then, though not exclusively, we ourselves Are that gathering. The gathering of what is next to us here never means an after-the-fact collection of things or persons or of what basically exists, but the tidings that overtake all our doings, the tidings of what we Are and thus of what we are committed to beforehand by being ourselves and being human beings.

In this connection, human existence, both individually and collectively, involves essential rhythms and attunements and appropriations. Each person is essentially both his own most appropriate rhythm and attunement

of himself and to others and is so comprehended whenever envisioned through the eyes of philosophically prophetic faith. Whenever and to the extent that persons envision themselves to-Be their own Being-possibility, this is the foundation of and at the same time may Be nourished in-Being-in ontological prayer and is also foundational in personal ontological security. (I:pp.141, 142,147)

### Personal Possibility in the Center (Nucleus) 'of' Personal Existence

A person does not essentially exist and is not created and annihilated as the sum of the momentary actualities of experiences which come along and successively disappear. Being-in his own creation and annihilation, he exists in the creation and annihilation of who he himself is in his own ways of being himself essentially in his own Care. A person exists essentially as his own connectedness of life in his own Care. A person is certainly his own possibilities of creating and annihilating himself. As such, it is possible for a person to pull himself together from the annihilation of the dispersion and from the disconnectedness of being lost to himself in such a way that he may comport himself toward himself creatively in creating himself from his own being-in creation in bringing himself to himself so that more and more he becomes his own ways of being himself essentially in his own Care.

When his heritage is thus created from being-in his own creation, his birth is caught up into his existence in coming to his own certain possibilities in his existence and he is free to create and be himself in his own ways of being himself essentially, and is free from trying to create the meaning and significance of his personal existence on the basis of a birth (and death) which was (and will be ) contingently-present-at-hand. He, then, is created and creating himself from his own Care and not essentially from fleeting or changing or cumulative moods and experiences out of a past (including birth) to which he is contingent as present-at-hand.

### Really Being Alive in 'Mental' Fitness – Autocentric and Egocentric 'Fluctuations'

From the perspective of scientific biology my life consists of the proper functioning, or the malfunctioning, of the various parts of my physical body. Physical fitness is taken to be a way to insure this proper functioning of my biology. But in the central themes of a philosophical prophecy of inner freedom, the structure of my life is such that it can shrivel away until it is no longer interested in Really Being Alive , in spite of being physically fit. This situation in my life occurs whenever and to the extent that I *allow* my imaginative and creative powers to-Be dissipated. I seem to myself to be dead ; I drag myself along; I seem to have outlived or abandoned my *living self*. This is our *lapsed* state; we are in danger of falling into it under the influence of weariness or grief.

Many roads can lead to it; what began as a creative activity can become a mere professional routine; the interest that I take in things and events, when for instance I allow myself to become weary from overdoing it, can become blunted and flat and stale. My sense of Really Being Alive is a fluctuating thing .

It is *essential* to really Being alive for persons to orientate themselves toward something other than their own autocentricity and egocentricity, which may help give the individual life its living points . Whenever and to the extent that I think about and give in-depth consideration to my life in this context, I may become creatively caught up in my life. [Marcel] (III:Ch.17, p.119)

Really-Being Alive in mental fitness in dwelling in prophetic biology and ecclesiology and hierontology involves persons in the creation-of-life trilogy of prophetic faith and hope and love. This *always* requires and is initiated and cultivated by persons starting with themselves first in their very own ecstatic-spatio-temporality. This is not the same as being egocentric and autocentric. Whenever and to the extent that egocentricity and autocentricity is not contributing to their creation of life, their objectivity and subjectivity are considered by themselves and others as their being simply separate and individual entities which are simply objects with subjectively based mental images , proximally unawaringly. This is being negatively self-centered. (III:Ch.22, p.6)

Autocentricity and egocentricity are common to all persons in human history. At times this is valuable for persons to engage themselves in and is necessary for survival and personal growth. When they are destructive, autocentricity is *overdoing* needs and wants and desires for gathering things and people to themselves, and egocentricity is *overdoing* thinking too highly of oneself in ways in which their personal needs and wants and desires are exaggerated and inflated and inaccurate; both being too self-centered in persons centering attention on themselves. These are forms of cosmic selfishness and selflessness; which manifest themselves overtly or very *subtly* in the destructive activities and thoughts and mental images of varying degrees of depression, despair, conflict, jealousy, possessiveness, power over others , estrangement, forlornness, and a life

experiences are for themselves only or are also ecclesiological in their relationships with others. These *impersonal* abstract speculations about an after-life and what the lives of persons, including their own, will be like in Heaven or Hell distract persons from Really finding and maturing themselves as to who they Really Are personally, in their very own personal existence.

In other words, when philosophical prophecy reveals that persons Are *always* Being themselves in their very own ways of Being themselves it means that each person Is and therefore has , in the depths of their very own personal Reality, ways of Being themselves that, for the most part, they are as-yet unaware of, that in some ways are distinctive to themselves and never exactly like those ways of Being of anyone else, though in some ways they may be quite similar to those of other persons. That is, those ways of persons Being themselves *essentially* that they are *unaware* of in their here and now in their depths of their Being themselves *essentially*, but Are Really There (*Dasein*), includes their personal *multidimensionality* in the depths of their personal existence.

In other words, the total Reality of the personal existence of all that persons Really Are involves much greater personal Reality than persons Are or can Be *aware* of unless and until a deliberate and prophetic investigation is made by themselves personally in to the depths of the nature of their very own personal Reality. This is a significant facet of the meaning of the revelation that persons in their personal Reality are *always* Really Being There (*Dasein*).

The technical terminology in the philosophically prophetic language in the interpretotranslation of scriptural passages pertaining to Heaven and Hell here may be elaborated in such ways that these themes may be clarified in more meaningful ways. Typical ways of referring to and thinking about Heaven and Hell scriptural themes, both in general and by philosophers, are *impersonal*; that is, they are engaging in speculation about the meanings of Heaven and Hell scriptural passages without Carefully assessing the ways they apply to themselves personally in the here and now and, in particular, in their personal ontology.

One of the difficulties with the typical speculation of persons as to where did I come from and who Am I and where am I going *in my destiny* is that these speculations attempt to derive answers to these questions by focusing their attention away from the resource with the greatest potentiality for finding reliable answers to these questions; namely, the depths of their personal Reality in the here and now ; that is, in their personal ontology.

Another of the ways these speculations detract persons from Really finding and maturing themselves as to who they Really Are personally, in their very own personal existence, is to lead them away from their personal Reality in their here and now into speculations without first Really knowing what life Is by Really knowing what their very own life Is, Really and *essentially*. This includes their Really Being-in their own personal Heaven and Hell ways in their own here and now .

Personal *multidimensionality* in personal existence includes subjectivity and objectivity. Objectivity is a fusion in personal existence between the physical bodies and the objective mental images existing in persons. Subjectivity includes some of those mental images in persons that are *intangible*, yet Real. The limitations in personal existence, including those in the mental images in and of persons, are due to all persons Being proximally and for the most part lost and fallen away from All of who they themselves *essentially* and personally Are. Consequently, many of the mental images in and of persons are subjective and objective mental image distortions.

Inherent in personal existence in personal ontology in their personal possibilities in persons Being themselves *essentially* is their *transcending-subjectivity-objectivity*. The *essential* means and most basic resource for persons to correct their mental image distortions is their *transcending* their *subjectivity-objectivity*. This does not do away with subjectivity and objectivity but is the mode in personal existence making it possible for persons to see clearly what their mental image distortions are and then correct and adjust them. To do so requires persons to deliberately and prophetically delve into their very own depths in and of their personal existence and discover who they Really and *essentially* Are, that they may become enabled thereby, in Divine light, to discover and mature their very own personal ways of *accurately transcending* their *subjective-objective* mental image distortions. As this occurs this creation-of-life *awareness* in and of their here and now personal *destiny* may enable persons to thus participate in their own creation-of-life, in Divine light. When this occurs, persons are then enabled thereby to Really and Genuinely *personalize* their lives. Otherwise, they are not.

In addition to overlooking and Being-*unaware* of their very own personal Being-There (*Dasein*) and multidimensionality and transcending-subjectivity-objectivity, persons are proximally and for the most part *unaware* of their very own personal *ecstatic-spatio-temporality*, and consequently of a major dimension in personal existence in which Heaven and Hell takes place . This lack of awareness leads them to focus their attention only on linear-sequential space and time and, as such, on speculative and therefore *impersonal* and exclusive beliefs about what heaven and hell Are and are like in the *after-life*.

One of the ways these speculations detract persons from Really finding and maturing

themselves as to who they Really Are personally, in their very own personal existence, is to lead them away from their personal Reality in their here and now into such things as concluding that All that they and others Really Are came into Being through a present-at-hand conception and birth, and they then get lost away from themselves into such issues as birth control and abortion without first Really knowing what life Is by Really knowing what their very own life Is, Really and *essentially* and *personally*. The question, then, of *when and how man entered the world* is crucial to The Creation of life.

## **Converting Injustice and Insecurity in Self-Esteem into Creation of Life Self-Esteem**

(III:Ch.24, pp.1, 4, 6)

Persons finding and cultivating who they themselves essentially Are in their very own *creation-of-life* and *gentle* power envisioningly, understand in one way or another their own personal possibilities as grounded in their own Being-possibility; they *know* this, since they Really *feel* themselves to-Be and Are in-tune with in themselves and their lives, and thus they *feel* themselves to-Be-in their own Being-possibility in life-giving and exhilarating *attunement* and *rhythm* with in themselves *essentially*. One's Being-there (Dasein) in his own personal possibilities essentially and finding himself there affirms his *essentially personal* Being-there in his own possibilities as to who he himself Is since he then continually points to himself and continually comes to himself. The personal existence of man is an embodiment in and as such is a *revelation* in and of himself ontologically as to who he himself essentially Is. (III:Ch.22, p.16)

## **Therapy in Philosophically Prophetic Self-appraisal**

To adequately envision the nature of Divine and human personal ontology and existence is, in more than one sense, to evaluate one's personal existence. Philosophical prophecy is intimately involved in prophetic therapy leading to persons growing and evaluating their growth into their becoming next dimensional man, who always embody prophetic faith. Their evaluating themselves and others involves their realization that to begin with, their situation is not altogether clear; since existing in time is a situation in which the essential nature of ecstatic-spatio-temporality is not immediately obvious. For persons to envision their situation is at the same time to appraise it.

Without self-appraisal persons cannot confront themselves creatively as to who they themselves really are in the sense of providing themselves with the solid foundation to then proceed into the prophetically biological groundwork from which to proceed into prophetic faith creatively and thus into their next dimensional stage of being involved in their very own creation of themselves, personally. Persons dwelling in prophetic faith are enabled to do so only by finding and maturing and fulfilling their very own personal and creative faith in themselves, through self-appraisal. (III:Ch.15, p.101)

## **Starting with Oneself First**

Starting with Oneself first in prophetic faith is not to be adequately understood in terms of ordinary linear-sequentiality in the way time occurs in everyday life, but is rather involved in one's ecstatic-spatio-temporality. Nor is starting with Oneself first in prophetic faith, interwoven with prophetic theology in the midst of personal ontology, a personal possibility that can be realized apart from simultaneously starting with God first; both of which occur together whenever and to the extent that prophetic faith is initiated and matured. Of necessity in order to engage personally in this process, and intricately and intimately associated with in this personal growth, is the element of gentle repentance with its component of mapping and logging the ontological and existential nature of one's own personal existence.

## **Ontological Security and Divine and Human Self-Subsistence**

Personal ontological security is an essential ingredient in the foundation and exercising of prophetic *therapy*. Contingency in person's lives interrupts persons realizing their ontological security. Contingency is persons being unaware of their lostness and fallenness while at the same time molding themselves and each other through being stimulated by and attaching themselves to impulses and images in and outside of themselves not really appropriate to their Being-themselves as to who they themselves essentially Are. Their incentive, though this *vanity* is personally destructive, is to design themselves in such a way as to make their personhood very attractive and therefore secure. But this security shows itself to prophetic *therapy* to Really be an inauthentic security.

Whenever and to the extent that persons find and cultivate therapeutically and dwell in who they themselves essentially are, they then come to understand accurately and adequately in prophetic *therapy* their own personal possibilities as grounded in their own Being-possibility. This is made possible since the personal existence of man is an embodiment in and as such is a revelation of this Being-personal-possibility in and

desires and intentions and proposals and ways of doing business, in varying degrees, both inside and among those persons involved. On some occasions persons are wholly at the time destructive or creative in carrying on their business. Keys of *prophetic discernment* are necessary to distinguish which components of the councils in heaven are destructive and which are creative.

When a creative confrontation takes place, especially through philosophically prophetic envisioning and prophetic *refinement*, the request is made *gently*, in some creative form or another in wisdom. Declare yourself and reveal yourself and become *present* to me as to who you Really and *essentially* Are-Being. This is the way creation-of-life *therapy* is pursued and discovered.

To *confront* in this way must be achieved in *creative fidelity*; that is, with the creative gentleness and intention of persons to adequately and accurately discover and dwell with in themselves and others, together, *creatively*, in prophetic ecclesiology as to who they themselves Really Are in their most *essential* ways of Really Being themselves. To *confront* in this way is to look for and discover and fulfill the possibility of envisioning a *revelation* of who a person is, *personally*, in responding to this request. [Marcel] (III:Ch.20, p.11)

When a destructive confrontation takes place there are several key indications through which this may be adequately *discerned*, especially *violence* and *contingency*. The war in heaven strategy of the destructive hosts of the old serpent and his angels is continually and eternally establishing mind control and their designs of power over all persons and their space-time-energy, especially persons with philosophically prophetic insights. III:Ch.24, p.19)

Persons Really Being themselves in their own most essential ways of Being is a vital issue in the wars in heaven. At times they attack and destroy themselves, away from Being-in their own genuine and *creative* self-esteem. This destruction is due to one or more of many mental image biological factors. Inherent in personal existence is the potentiality for insecurity, destructive pride, fear, anxiety, depression, despair, panic attacks, and destructive worry and concern. Persons at times attack themselves with one or more of these biological factors to the point of destroying themselves in these ways by immobilizing themselves away from Really Being themselves in their own most essential and fulfilling and creative ways of Being.

In addition to this destruction of themselves, persons are at times, in these categories of personal attacks on themselves and in various other ways targets of atmospheric attack from the old serpent and his hierarchies of angels. The primary purpose of these attacks is to *enslave* persons and fit them into a hierarchical slot in his kingdom in accordance with a need for personnel in certain jobs. This *enslaving* is accomplished by consistent robotizing mental image atmospheric bombardments until the targeted person becomes a casualty in the war. These atmospheric bombardments are ordinarily so *subtle* that persons are not aware of this and would swear that no such thing is happening or could happen. For them, such ideas are too superstitious or unreal or ridiculous. (III:Ch.24, pp.3-4)

Persons who read or are aware of the *apocalypse* of the old serpent and his angels and Michael and his angels and the war in heaven tend to image mentally this war like the wars in human history in which present-at-hand weapons are used and the mortally wounded are buried in the earth and the battles being fought are dramatic and observable with the natural eye and everyone in the battles and all onlookers know for sure they are in a war since it is so visible and obvious.

Though the craving for the power(*violence*) to conquer states and nations for political and economic and social gain is in Reality a segment of the heaven-earth fusion portion of the war in heaven, many segments of the war in heaven are so *subtle* that the participants don't know they are in a war, since the essence of the war is mind control (*violence*), which is *intangible*.

When, then, a person is destructively imposing power(*violence*) over another by seeking to *insist* that the other do such and such as a participant in a segment of the wars in heaven and doesn't realize this, this is exactly where the old serpent and his angels want them and also indicates the *subtlety* of this segment of these wars. It also indicates the great need for much greater philosophically prophetic awareness of the destruction of life in the *subtle* ways it happens in this segment of these wars.

Whenever and to the extent that the old serpent and his angels impose destructive power over others (*violence*) in *subtle* deceptions, the *impressions* these persons fall victim to seem to be so reasonable and so beneficial to themselves and others that it is often *unbelievable* to them that they have been deceived in to portions of their lives Being destroyed in various degrees and ways, even though they at times attempt to and do get power over others in similar or the same ways. These are destructive imposing powers(*violence*), whether awaringly or not, whenever and to the extent that they are not sensitive to the Real nature of their symbiotic *gentle-strength* possibilities in creation-of-life power in *prophetic* faith and hope and love in prophetic ecclesiology.

## CHAPTER 3

### Adam and Eve 'in' The Wars in Heaven-Earth Fusion

(Volume III, Chapter 25)

The Divine admonition for persons to observe the man Adam and to observe Eve is intended to benefit persons by revealing to them the nature of Really living, through emulating in ways beneficial to themselves the parents of all living. Reading about or hearing about or thinking about Adam and Eve in traditional ways does not automatically reveal the nature of their Being the parents of all living.

The Greater Heavenly Selves as well as the Garden of Eden and subsequent incarnation of Adam and Eve involves heaven-earth fusion in *ecstatic-spatio-temporality*; which involves their Being *veiled*, both to and from and with in themselves as well as others, in various ways.

In Reality, veiling is inherent in the nature of personal existence, in whatever realm of existence. For instance, no one can know what I am thinking at any given time, except and to the extent that I communicate in to and am in communion with them by word, signs, tokens, symbols and body language; and to the extent that they prepare themselves through creative Re-search, through mapping and logging who they themselves essentially are and who I am essentially, to receive myself communicating with in themselves through their achieving an awareness of their transcending-subjectivity-objectivity and mine. (III:Ch.20, p.21) It is also the case that even though persons are always in some sense all that they Really Are in their own personal ways of always Being themselves, yet in many ways and times all that they essentially Are is lost from them and they are not always conscious or aware of it.

In the Garden of Eden and subsequent incarnation of Adam and Eve in heaven-earth fusion, who they essentially Are and Were Is- as -Having-Been-and-Will-Be only gradually revealed to them here a little and there a little, precept upon precept. This is also true of the children, descendants of Adam and Eve, both as to who they themselves essentially are and who Adam and Eve essentially are.

So, what are the meanings in and significance of their participation in the creation of life. Since the creation of life involves veiling, to comprehend this one must come to understand envisioningly the meanings and significance of various aspects of veiling.

### Mystery and 'The Day' of Heaven-Earth Fusion Creation

Personhood and personal heaven-earth fusion exists in the realm of mystery; not the unknowable but that which is beyond experiencing the typical everyday life of problem solving. The recognition and comprehension of the mystery of personal ontology is only possible through personally envisioning a sort of *radiation* of the mystery of Being persons and affects persons whose souls are not tied down exclusively to problem solving and rigorous institutionalization, whether it be religious, social, economic or political. (III:Ch.20, p.9)

The sixth day of creation may be meaningfully and significantly referred to as the day of the creation of heaven-earth fusion. God created man in their own image, male and female, with this admonition, Be fruitful and multiply and replenish the earth. (Gen. 1:27-28) In the generating of the heavens and the earth, this creation of man, including Adam and Eve and every plant of the field, was generated *before* they grew in the earth: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth and the Lord God formed man of the dust of the earth.

Since Adam existed before his condescension to dwell in the Garden of Eden, the Garden of Eden, the question arises, who is the greater heavenly self of the man Adam when condescending into his earthly incarnation. When envisioned prophetically scripture may present a hint for prophetic contemplation. To comprehend this hint requires an understanding of the nature of scripture, where references as close to primary resources currently available representing Adam and Eve may be found. Modern industrial man is prone to unwarily presume that the original Divine inspiration eventually developing into scripture was given to the prophets as though their disposition to receive revelation was that of modern industrial and scientific man and is therefore to be interpreted and explained accordingly. Modern man then tends to misinterpret the Reality of the nature of scripture, which is revealed in the form of parables and



mythology with regard to Adam and Eve; which represent personal realities which are only to be adequately comprehended prophetically. Parables and mythology are not representations of fairy tales which are unreal but are references to a certain type of Reality.

## When and How Man ‘Entered’ the World

Disagreements about what the good life is are understandable since all persons are inherently different from each other in various ways and consequently their esthetic tastes and wants and needs and desires are always different in various ways. At times persons find ways to adjust to these differences in ways satisfactory to them. At times these differences go beyond the capabilities of persons to make personal adjustments to their satisfactions. When these situations arise they sometimes reach the level of being wars in heaven. These wars involve them in brutal battles [the Real existence of evil pertaining to The Problem of Evil] over whether or not or the extent to which birth control, abortion, euthanasia, physician assisted suicide, discontinuing electrical power to respirators and intravenous medications keeping people alive are good or evil

Though sperm and egg conception in human beings is obviously a necessary physiological prelude to Being Alive it is not, as such, life in and of itself. As a physiological prelude to life it provides a *matrix* in and through which the creation of life *may possibly* take place, which can only occur with the insertion, which is in Reality an *emergence*, into this *matrix* in persons of their very own *personal* memory and conscience in their own *personal* Care.

Whether or not and when this insertion of Really Being Alive takes place is not determinable by a linear-sequential time clock device. It can only be located and discovered and measured by persons becoming aware of their very own memory and conscience at work. This is not simply and only an ordinary remembering of past events, but is a gathering together, *deliberately and deliberately* in *gradual emergence*, of who they Really Are within themselves, through envisioning thought and contemplation and concern and feeling in *personal* Care in and for themselves with *creative* ideas and understandings and desires and feelings and interests and enthusiasms they Really deeply want to participate in in enacting and constructing and putting in place and operating these *components* in and of and for their Really Being Alive, continually and forever. (III:Ch.24, pp.2-3)

The question of how man himself entered the world is intimately and intricately connected with what kind of Being man is. Mythologically it is revealed that God created man in his own image; male and female created he them. (Gen. 1:27) Yet from the perspective of philosophical prophecy it is realized that there are numerous aspects of the creation of man not explicitly revealed in this mythological revelation. Upon in-depth philosophical reflection it becomes obvious that creation in the image of God does not mean Being exactly the same as God in every infinite way at the moment of creation. From this in-depth reflection upon the possible inner meanings and significance of this mythological revelation and the overall content and context of the mythological revelation of Adam and Eve in the Garden of Eden and the events subsequent thereto it becomes evident that being in the image of God means, at least, that both God and man embody the inherent capabilities to be involved in both the creation of life and the problems of good and evil and their resolution, toward and into the gradual growth of good and the overcoming and decline of evil, in various ways and places and times, in heaven-earth fusion.

To adequately and accurately comprehend when and how Adam and Eve and man entered the world it is imperative to come to understand the kind of Being man is. Contrary to ordinary ways of perceiving the nature of man and the existence of man, man is not essentially a present-at-hand what it is object rather than a who he or she is person; is not an entity whose existence in space and time is only sequentiality; and whose understanding of the nature of their existence is only possible through subjectivity; that is, distortions in mental images persons have of themselves and others, and objectivity; that is, presumptions that the Realities in their lives are only those aspects which are observable by ordinary or scientific modes of observation and discovery.

When persons are viewing personal reality only from the perspective of linear sequential space and time and ordinary subjectivity and objectivity then their presumptions regarding how life came to be and how man entered the world are subject to the limitations of ordinary and scientific conclusions. In the midst of these conclusions they are subjected to the conclusions that man comes into being as a present-at-hand entity at sperm and egg conception and at birth, usually supposing that this coming into being was from nothing (*ex nihilo*). A basic characteristic of these views are their intellectual and spiritual and personal immodesty and critical lack of creative humility. Consequently these views are always accompanied by and generate degrees of spiritual annihilation of their personhood in their worldhood, in the hearts and minds and mental images of those holding these views.

dragon fought and his angels. And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which *deceiveth the whole world*; who is more subtle than any beast of the field. (Rev.12:7-9) (Gen.3:1)

## ‘Mind Control’ and ‘Power Over Others’ vs. Prophetic Faith and Hope and Love

It is necessary and advisable for philosophically prophetic therapy to be involved in great visionary precision in disclosing and revealing those intangible realities involved in and referred to by mythological language in scripture as the wars in heaven, especially inasmuch as mythological scripture reveals to and through philosophical prophecy the accuracy of this fact as well as the nature of many of the numerous atmospheric modes of very subtle deception through which The Old Serpent does, in Reality, *deceive the whole world*.

What persons are unaware of, apart from philosophical prophecy, is the Reality of disruptive anxiety neuroses and serious tensions contributing to the deterioration of the lives of persons being often, at least partially, due to the continual fulfillment of this war in heaven prophecy and those atmospheric modes of deception and influence of The Old Serpent and his angels.

In a variety of ways and degrees, personal existence in human history has been involved in the wars in heaven. Ordinarily they are not referred to in this way, since the word heaven is taken to refer to a realm *only* Being-in great glory, far from anything earthly and any of the difficulties persons experience from time to time in human existence. Yet philosophical prophecy envisions the necessity of comprehending the Reality of heaven-earth fusion to understand meanings in and the significance of personal existence. In other words, certain features of experiencing human existence are not explicable adequately on the basis of being only involved in and explained entirely by considering man to be only a functioning entity in and a product of only natural and ordinary causes.

Such a view does not adequately account for the personal Realities of prophetic biology and ecclesiology and hierontology and faith and hope and love; *intangible Realities* not completely traceable to exclusively natural phenomena. One of the events in these prophetic aspects of human existence is the wars in heaven; that is, heaven includes those *intangible Realities* and involves all persons to some extent in war over and about and with regard to them.

One of the essential ingredients in becoming and Being involved in philosophically prophetic creation-of-life therapy is becoming and Being *aware* of the nature and Reality of *intangible Realities*. Mythological scriptural language referring to them include the phrases faith in Christ and the councils in Heaven in addition to the war in heaven.

## The Councils in “Heaven”

The councils in heaven Are-as-having-Been-and-will-Be going on right now continually in the cosmic processes involving the creation-of-life. The agenda for the councils in heaven always involves a spectrum of participants and items all the way from very personally destructive to very personally creative to numerous considerations of matters of life and death from common sense perspectives and projects. Philosophical prophecy is infinitely and eternally involved in essencizing *the cosmic nature of these deliberations*, revealing that in the Councils in Heaven continually and eternally taking place in ecstatic-spatio-temporality the *essence* of all of the *deceptions* of the old serpent is in and for his building kingdoms on the foundation of force and coercion, accomplished through mind control. He is the arch antagonist of personally creative freedom, and consequently the author and organizer and enforcer of promising to and organizing, in numerous degrees from overt violence to exquisite and hardly recognizable, police forces and military contingents to make sure that his promises and plans will succeed, no matter what they have to do or speak, *atmospherically*, without being seen or heard in usual ways.

The Cosmic Redeemer, on the other hand, is eternally engaged in working toward and fulfilling *his Holy Spirit of Promise* to himself and to his Father and all mankind, *thy will be done*. This in only accomplishable *gradually* through *meticulous and eternal research* in the *creation-of-life* double helix trilogies, the trilogy of *prophetic* biology and ecclesiology and hierontology and the trilogy of *prophetic* faith and hope and love. (III:Ch.24, p.13)

The business conducted in the councils in Heaven is *essentially* ecclesiological; that is, individual persons take up their business with others individually or in various sizes of groups of persons. This conducting business takes place through the *confrontation* of persons with themselves and others. Generally, the way this business is conducted in Reality is some combination of destructive and creative

## Certainty

Taken strictly, there is a certainty that each person was born and will die. For persons to presume an equivalence which they understand whether in an everyday or a metaphysical way between this birth and death and the creation and annihilation of man is the most natural way of comporting themselves toward themselves. But the certainty that each person was born and will die is neither decisive nor adequate to understand the meanings and significance of or in their lives; and the creation and spiritual annihilation in their lives, which is the deteriorating of their lives from their anxiety neuroses their very troublesome tensions in their distresses and despairing of this and that. These mental and spiritual illnesses continue unless and until their implications are *therapeutically* clarified in terms of their *personal* ontological anthropology of and in their very own personal existence.

When persons are said simply to be created as was born and annihilated as will die, both the everyday and the metaphysical implications of these expressions contribute to a critical anthropological confusion pertaining to the nature of creation and annihilation in personal existence.

Creation (birth) and annihilation (death) are taken to be those events which determine that (whether or not) persons exist and what they are. When it is said that there is a certainty that each person was born and as such exists and will die, what is its meaning and significance and what is its basis? The saying that birth and death and human existence are certain is formulated from a scientific point of view like the sciences of biology, physiology, anatomy have.

Such investigations take place in that domain of existence which we know as the ontical world of animals, plants, geology, and mankind. In other words, they take place from the point of view of investigating that which is present-at-hand; which lends itself well to the solution of problems generated from questions of what it is.

But it is *impossible* for this type of scientific investigation to either enter or comprehend the *realms* of personal existence where mental and spiritual illnesses and annihilation take place, which are realms of *intangible* yet very Real personal *Reality*. Since these personal Reality realms in personal existence are *intangible*, the *only* way to enter and comprehend them is through envisioning them *personally*; which is the most fundamental and necessary ingredient in *therapy*.

This envisioning is not really what persons inexperienced in it would imagine it to be like. What it is is an in-depth *awareness* of those thoughts and understandings and feelings and *personal possibilities*, and their nature, for their being involved in their creation of their lives, and their soul beauty and personal, though veiled from public observation, radiance and luminosity.

## Being Lost and Fallen in Personal Existence

For persons to understand themselves, it is *essential* to comprehend envisioningly the nature of Being lost and fallen in personal existence. At first, it is difficult to envision the perspectives of meanings in and the significance of persons proximally and for the most part being lost and fallen away from who they themselves essentially Are and yet envision simultaneously their Being *at the same time essentially luminous* in their *radiance* at the heart of and in the midst of their very own personal existence; in their *overall* ways of Being who they *essentially* Are in their *wholeness*. (III:Ch.19, pp.11,22)

When, then, philosophical prophecy prophecies that proximally and for the most part persons are fallen away from who they *essentially* Are, this is a *revelation*, not of what usually goes on in ordinary everyday life, but of those technical and very *refined* ways in which they are fallen away from their *creation-of-life* possibilities they embody but are not now *aware* of and using.

Philosophically prophetic *therapy* Is, then, a way persons may become enabled to prophesy envisioningly those ways they may become enabled to become *aware* of as to how they may discover and implement these refined ways of Becoming and Being who they Are in their very own ways of Being-themselves *essentially* in *creation-of-life* ways, ways that they would have otherwise overlooked or repressed.

## Subtle Ways of Being Lost and Fallen

There was war in heaven: Michael and his angels fought against the dragon; and the

Typically in Christian history in particular and in world history in general, these views arise, even though indirectly, out of an incorrect and inadequate understanding of the mythological revelation that God formed man from the dust of the earth and placed man, Adam and Eve, in the Garden of Eden. Persons ordinarily and unwarily then presume and conclude that Adam and Eve and the Garden of Eden were only or essentially present-at-hand persons in a present-at-hand space or geographical location in a present-at-hand linear-sequential time in the past and would and should be theoretically locatable as such.

The immodesty of persons regarding the question of the nature of the creation of life includes their presumption that they know what birth is. A key indicator that they do not know in Reality what birth is is their manifest lack of awareness and knowledge of what life is. In other words, in referring to conception or birth as the mode of persons coming into being they never show any understanding of the nature of memory, conscience and Care as absolutely essential ingredients in persons Becoming and Being alive and Being-in personal creation. (III:Ch.19, p. 17)

Because aspects of birth and death are events which are objectively observable it is natural for persons to suppose they know all that birth and death really are. From the perspective of philosophically prophetic ontology, it is Realized that human beings are incapable of knowing all that birth and death Really are. Philosophical prophecy, then, is an advocate of a philosophical and prophetic modesty toward that which personal life Really Is. (III:Ch. 19, p.4.) In this modesty Philosophical Prophecy finds it to be a point of wisdom to start an investigation and envisioning of the nature of the lives of persons from when they in Reality sense their very own Being-there (Dasein) in existence in their memory and conscience and Care as a Real Person. This is when it is known by themselves that they Are in -Being.

When persons presume to know what birth is as only a present-at-hand and simply ordinary mortal birth they are not prone to relate their conclusions of what birth is to their conclusions as to how Adam and Eve were formed from the dust of the earth. Were Adam and Eve Born? If so, who were their parents, or how were they born? If not, how did the heritage of mankind from them to be born occur and what is the *consistency* or *inconsistency* of this heritage if Adam and Eve were not born?

To comprehend how man entered the world it is essential to Realize that Adam and Eve and mankind generated through them are all the same species. Otherwise, how could mankind have been generated genetically as they are through Adam and Eve. This is so essential because man since Adam and Eve is the kind of Being whose personhood and personal existence is susceptible to envisioning the nature of their personal ontology through philosophical prophecy. This being the case, when persons discover the nature of their very own personal ontology, they are simultaneously discovering the nature of the personal ontology of Adam and Eve. In this connection it should not be concluded that the mythological revelation that Adam and Eve were formed from the dust of the Earth indicates *automatically* the nature of their existence and personal ontology or that this was different from any other person, especially since all persons are also formed from the dust of the Earth as Adam and Eve were; and since neither their personal ontology nor that of Adam and Eve is essentially a present-at-hand phenomenon, as persons typically take the meaning of being formed from the dust of the Earth to be.

This is hinted at when the mythology of Adam and Eve reveals that after Adam had partaken of the fruit of the tree of the knowledge of good and evil the Lord God sent him forth *from* the Garden of Eden, *to till the ground from whence he was taken*. From the point of view of the mythology of Adam, the dust of the earth from whence Adam was formed was, in some sort of mystery and paradox, the dust of the earth he was sent by the Lord God to till *after* his expulsion from the Garden but at the same time was the dust of the earth *before* and *when* he was placed in the Garden. That is, for the mythology of Adam, *whenever* and *wherever* and *however* he was formed from the dust of the earth, whether it was inside or outside, or both, of the Garden or exactly what the dust was, this is not and was not considered to be a vital factor in the mythological revelation that Adam was the first man to be a human being in the world and who established the pattern for mankind of how to deal with the old serpent creatively, even if at times unsuccessfully.

For philosophical prophecy the dust of the earth Is-as-Having-Been-and-Will-Be an aspect of personal existence in the midst of which person's ways of Being themselves essentially, of Adam and Eve and mankind, are revealed gradually-aeonically; in the midst of flesh Being-in spirit and simultaneously spirit Being-in flesh. (III:Ch. 19, p.21)

From the perspective of philosophical prophecy, personal ontology reveals that the creation of man is not something which occurs in a setting only of linear-sequential time and place in which the totality of what a person is simply comes into being, from nothing at that time and place; it is impossible to conceive of what nothing is or could be. From the perspective of philosophical prophecy, it is certain that it is meaningful and significant to Realize that persons, including Adam and Eve, are existing whenever and to the extent that they find their very own Being-There, personally, in their own

personal possibility; and whatever mental image persons have regarding how Adam and Eve or any other person entered the world other than this is lacking understanding of this aspect of the creation of life. Whenever persons presume that Adam and Eve were simply placed in the Garden of Eden by being formed from the dust of the earth as molded in a present-at-hand manner, like clay figurines, and this was how they came to be in the Garden of Eden, then this presumption overlooks their being-there by finding their personal possibilities, rather than simply being impersonally placed there. As to whether or not Adam and Eve were born, their heritage and that of mankind is in-Being towards and in their own personal possibilities, and as such persons may continually Be-Born. (III:Ch. 19, p.16)

In personal existence and when Being-in creation, a person finds and so understands in one way or another his own possibilities as grounded in his own Being-possibility. The circularity of this personal phenomenon of one's being-there in his own possibilities essentially and finding himself there, in contrast to only the linear-sequentiality of just being placed there, affirms the noncontingent essential personal being-there as his own possibilities which (who) he is since he circularly and continually points to himself and comes back and forth into and out of himself as finding himself in and as his own possibilities, around and about himself. (I: 141) (III:Ch. 19, p.6) This circularity, and not a simple linear-sequential was placed there, is compatible with the ontological reality in the existence of man which is always Being manifest in the existence of persons, including Adam and Eve, and thus with the Reality that the creation of man occurs on the basis of this creation moving out from person's own personal possibilities in the center (nucleus) of personal existence.

A person does not essentially exist and is not created and annihilated as the sum of the momentary actualities of experiences which come along and successively disappear. A person exists essentially as his own circular connectedness of life in his own Care in Divine light. As such, it is possible for persons to pull themselves together from the annihilation of the dispersion at times away from who they themselves essentially are and from the disconnectedness of being lost to themselves and yet always into and out of and around and about the center (nucleus) of the possibilities of their own personal existence, as in the case of Adam and Eve.

The creation of man moving out from person's own personal possibilities in the center (nucleus) of personal existence may also be referred to as the emergence of person's own essential ways of being themselves in their existence, which is the philosophically prophetic understanding of miracle. A miracle is essentially a transcending-subjective-objective-being-in-one-another of God and man. Its context is the creative bringing forth of personal essence in personal existence. It's mode of existence is crisis and its resolution, including the crisis of the old serpent in the Garden of Eden and the crises in person's lives, subsequent to and yet like thereunto. Crisis is the breaking down of the worldly security of objectivity and subjectivity in whose mode personal essence emerges in personal existence in the most appropriate ways; in some sense, the breaking down of the naivety of the innocence of Garden of Eden existence. (I:Ch.2, pp. 18-19)

### Michael-Adam

There are very few references to Adam and Eve in scripture; in the Old Testament, Genesis Chapters 1-5 refer to Adam and Eve. Paramount in the Garden of Eden creation drama is the appearing of the old serpent to Adam and Eve in the Garden, who is more deceptively subtle than any beast of the field and who was able to persuade them to partake of the forbidden fruit. (Gen.3: 1-7) Attention is focused on Adam in the New Testament, other than the passage tracing the genealogy of Jesus to Adam in Luke 3:38 (Matthew 1:1 traces the genealogy of Jesus to Abraham), in only two passages, one of which is I Cor. 15:45-47, a passage of mystery, referring to the *first man Adam* and the *last Adam*.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not only first which is spiritual, but that which is natural also; and afterward also in ecstatic-spatio-temporality that which is spiritual. The first man, Adam, is of the earth, earthy; the second man Adam *IS the Lord from heaven*. (I Cor. 15:45-47)

It is evident that this is a scriptural reference to heaven-earth fusion: the first man, Adam, of the earth, earthy and the second man, Adam, who is the Lord from heaven, Being his greater self, is the same personage.

There is a striking similarity in New Testament scriptural references between Old and New Testament

## CHAPTER 19

### Philosophically Prophetic Creation-of-Life Therapy

#### A Therapy Manual of Guidelines for Self-Analysis and Counseling With Others

#### Therapy in 'Man so Far'

Philosophical prophecy sees those pivotal contributions to therapy of Jefferson-Freud-Lennon elaborated so far to be of major value to persons for healing disruptive anxiety neuroses and serious, and even minor, tensions. This is especially true of those pivotal advances in therapy made by Thomas Jefferson. His elaborations of *personal*-conscience therapy and establishing ways for finding and fulfilling therapeutic freedom and his therapy of being religious in imperturbable ways, through the patience of oneself along with that of the God of justice, who even enlightens oppressors, whether or not they are aware of it in many of those moments, are visionary.

The differences between Jefferson-Freud-Lennon was Jefferson tracing anxiety neuroses in adult problems while Freud-Lennon's were traced to early childhood, in contrast to Otto Rank, who traced them to *The Trauma of Birth*. These modes of therapy are clearly pivotal and are farther along the way toward and for that therapy in which the creation-of-life actually takes place than ever before them in human history.

These pivotal contributions to therapy by Jefferson-Freud-Lennon are major building blocks toward philosophically prophetic therapy, which makes the transition beyond these highest expressions of therapy of man so far by Jefferson-Freud-Lennon, into the realm of Next Dimensional Man and philosophically prophetic creation-of-life therapy.

#### Tracing Disruptive Anxiety Neuroses and Serious Tensions to Their Source

Prior to philosophical prophecy people derived their instinctive impressions of what life is from their objective and subjective ordinary everyday sense experiences, which included their strong impressions from these experiences that life begins at and continues on from birth. Consequently, it was and is instinctively presumed by persons that they obviously, then, know what birth and life is.

When, then, problems arise of disruptive anxiety neuroses and serious tension after birth and some sort of solution, or therapy, is sought, persons instinctively tend to attempt to trace their source in the lives of persons along the line somewhere between birth and the time that noticeable symptoms of a serious problem become manifest and are sensorily observable. Common sense solutions, therapy, in attempting to work with these problems have at times been successful in varying degrees. Jefferson-Freud-Lennon, being visionary, and through their meticulous mapping and logging the nature of the problems and possible therapy for persons on a carefully studied professional type level of expertise was far more successful than persons have historically experienced. Yet, problems at times remain that need philosophically prophetic therapy.

#### A 'Background' of and for Comprehending Philosophically Prophetic Therapy – Modesty

Because aspects of birth and death are events which are objectively observable it is natural for persons to suppose they know all that birth and death really are, though no one does. Philosophical prophecy, then, is an advocate of a philosophical and prophetic modesty toward that which personal life Really Is. In the midst of this modesty philosophical prophecy advocates an approach to comprehending the meaning and significance of personal life by focusing on its Center (Nucleus) and then making use of this understanding in the interest of cultivating increasing comprehension of the meaning and significance of Being towards birth and death to enable persons towards greater fulfillment of their lives than is possible by presuming they already know what birth and death are.

ignore such lines as Please help me, I'm drowning in a sea of hatred.

I always felt that John's primitiveness was synonymous with the pain and loneliness of his childhood and the resulting intense urge for self-expression. The frankness, the unrestrained compulsion to confide, to lay himself bare, and the intensity of John's thoughts created a style which is direct and effective, honest and alive. And in the shadows of bitterness and frustration, John is *struggling for his existence, surviving only by this power to reveal himself*.

Continuing the analogy with primitive painters John said: Just like Van Gogh was, or any of these people. I'm interested in *expressing myself* like they expressed it, in some way that will mean something to people in any country, in any language, and at any time in history.

Vincent Van Gogh during his lifetime was concerned with the same ambition. He wrote: Yes, here in my head, behind the walls of my brain, great things reside. I shall be able to give something to the world, which will keep people concerned and thinking about for centuries.

Lennon and Van Gogh are both artists with an *innate inner vision* who have led eventful and agitated private lives. They both created out of pain. And they have shared the common themes, in the midst of their pain, of hope and failure, love and loneliness, their life dramas touching moments of being sensational. [Cf.pp.240-241]

Basically I'm what I call a primitive musician, John has said, meaning no schooling didn't ever take the instrument that far, just far enough to enable me to do what I wanted to do, which was *express myself*. I put it as primitive, like those primitive painters that's how I look upon me songs and the *music I make personally*.

references to Adam and New Testament references to Michael.

Michael the archangel, when contending with the Devil, disputed about the body of Moses and found it to be wisdom not to bring against him a railing accusation, but said, The Lord rebuke thee. (Jude v.9)

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. (Rev. 12:7-10)

Michael is referred to in some sense as the premier personage in heaven and earth events and in heaven-earth fusion in dealing with the Devil or Satan or The Old Serpent, including the war in heaven and the earthly disputation over the body of Moses.

Also, Adam is referred to in some sense as the premier personage in heaven-earth fusion in dealing with the Devil or Satan or The Old Serpent in Being both the first man of the earth, earthy, and the last man Adam, Being a quickening spirit; and Being The Lord from Heaven.

Michael-Adam, then, is referred to in some sense as the premier personage involved in the frequent struggle in heaven and earth and heaven-earth fusion over good and evil.

### ***Michael-Adam and The Problem of Evil in The War in Heaven and Earth***

It is natural and understandable that for man so far the war in heaven was only in the distant aeonic and cosmic past and is over and done with; because of the strength of their natural focus of attention in their ordinary lives on ordinary space and time, which appears to them to be obviously only linear-sequential space and time. In addition to this, modern scientific culture fixates the attention of man so far and persons in general only upon scientific explanations and understandings of reality. A consequence of this is the lack of *awareness* of persons living in those cultures who base their understanding of the nature of personal existence world wide on and who have any connection with, however direct or indirect, The Old Testament and The New Testament for their understanding of what life is. Also, almost always overlooked but occasionally misunderstood is the nature and value of mythology for comprehending the meaning of life and the nature of The Creation of Life.

When, then, educated generations throughout the eras of exposure to persons of The New Testament, those few who have read or read about the war in heaven automatically presume that it only refers to a cosmic event in the past since the wording of the scripture, even though mythologically, says there *was* war in heaven. This thought becomes so prominent that when the passage continues and reveals that the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels with him, questions are not raised as to whether or not this absolutely ended any further dealings of Michael the archangel with the old serpent and with the problems of good and evil as they are continually involved in The Creation of Life in the incarnation of man.

### ***The Values and Nature of 'Envisioning' The Wars in Heaven "Here and Now in Every Generation in Human Existence***

In a variety of ways and degrees, personal existence in human history has been involved in the wars in heaven. Ordinarily they are not referred to in this way, since the word heaven is taken to refer only to a realm only Being-in obviously great glory, far from anything earthly and any of the difficulties persons experience from time to time in human existence. Yet philosophical prophecy envisions the necessity of comprehending the Reality of heaven-earth fusion to understand meanings in and the significance of personal existence. In other words, certain features of experiencing human existence are not explicable adequately on the basis of being only involved in and explained entirely by considering man to be only a functioning entity in and a product of only natural and ordinary causes.

Such a view does not adequately account for the personal Realities of prophetic biology and ecclesiology and hierontology and faith and hope and love; *intangible* yet Real-Realities not completely traceable to exclusively natural phenomena. One of the events in these prophetic aspects of human existence is the wars in heaven; that is, heaven includes those *intangible* Realities and involves all persons to some extent in war. (III:Ch.24, p. 1)

For persons to comprehend envisioningly the values and nature of the wars in heaven here and now requires them to *interpreto-translate the New Testament mythology of The War in Heaven* accurately and adequately and envisioningly into their very own lives to *grow personally* into envisioning The Problem of Evil in The War in Heaven in philosophical prophecy. Their *personal* interpreto-translation of the New Testament mythology of The War in Heaven also requires them to Become and Be *auxare* of the nature of their *very own personally* transcending-their-subjectivity-objectivity and their dwelling *auxaringly* in their very own *personal* ecstatic-spatio-temporality in-Being Next Dimensional Man, in these wars.

### **The Participation of Michael-Adam in ‘Man so far’ Ordinary Life and in Next Dimensional Man Philosophical Prophecy Throughout the Generations of Human History**

Philosophical prophecy is aware of the Heaven-Earth fusion Reality that Michael-Adam Is-as-Having-Been-and-Will-Be *personally* involved in and participating *personally* in The Creation of Life in the incarnation of mankind. This participation is not simply in the form of *impersonal* abstract revelations from heaven in the form of commandments designating what is good and what is evil to do but is the *embodiment* of His-Their *personal multidimensionality*.

The participation of Michael-Adam is through His-Their own *multidimensional* incarnation in the world, Being-as-Having-Been-and-Will-Be-(in)-Adam and Abraham and Moses and early philosophers and Christian and medieval and modern philosophical prophets and theologians and artists and counselors and governmental leaders and civil servants and religious leaders and musicians. The way to know who this-these person(s) Really Are-as-Having-Been-and-Will-Be is to envision Him-Them in His-Their most essential ways of Being Himself-Themselves in His-Their multidimensional-ecstatic-spatio-temporality. Resources for such research are the mythology and historical and scriptural records passed down to modern times from ancient times.

### **Aspects of the Multidimensionality of Being a Person**

Though from the point of view of both ordinary and technical philosophical logic it may seem to be contradictory that a person is always simultaneously the same person and not the same person, yet this is the case, since I embody ecstatic-spatio-temporality in my multidimensionality in my personal existence. For example, I am simultaneously the same person and not the same person who played trumpet solos from the 8th grade on through high school, was senior class president, graduated from college as an undergraduate in history, economics, music and German, received M.A. degrees in philosophy and counseling and a Ph.D. in history and philosophy of religion and wrote *Prophecy and Philosophy*, Vols. I-III.

As a trumpet soloist I knew nothing of philosophical prophecy. Now I am incapable of playing a trumpet solo as I once was. And Yet *I am* still the same person as I always *Have Been and Will Be*.

### **When and How and Why This-These Person(s) Came into the World in His-Their Incarnation**

Again, the immodesty of persons regarding the question of the nature of the creation of life includes their presumption that they know what birth is. A key indicator that they do not know in Reality what birth is, except its physiology, is their manifest lack of awareness and knowledge of what life is. In other words, in referring to conception or birth as the mode of persons coming into being they never show any understanding of the nature of memory, conscience and Care, which are absolutely essential ingredients in persons Becoming and Being alive and Being-in personal creation. (III:Ch. 19, p. 17)

Because aspects of birth and death are events which are objectively observable it is natural for persons to suppose they know all that birth and death really are. From the perspective of philosophically prophetic ontology, it is Realized that human beings are incapable of knowing all that birth and death Really are.

Philosophical prophecy, then, is an advocate of a philosophical and prophetic modesty toward that which

eternally bonded together in much more Joy-love than any separation pain that may also be present in them. [see verification for this in the *italicized* passages of Jefferson's Head and Heart therapeutic dialogue with himself and Maria Cosway Cf.Ch.17, pp.245-247]

### **Freud Confronting Pain Creatively**

[Cf.pp.91-92]

#### **Freud's Disputation with Alfred Adler, Psychiatrist**

As in the case with Otto Rank, the disputation between Freud and Alfred Adler was a matter of emphasis, though they agreed on important components of therapeutic theory and practice. Adler's theory emphasized the cause of neuroses being biological and physiological more than psychological, though that was included. After Adler's delivery of two papers before the Vienna Psychological Society, Freud maintained that Adler's theory neglects the *unconscious and sexuality*. Underlying Freud's disagreements with Adler was what Freud referred to as Adler's watered-down version of psychoanalysis, which jettisoned such fundamental insights as *Oedipus Complex*, *infantile sexuality*, and the *sexual etiology* of neuroses. [Cf.p.81]

#### **Freud's Disputation with Otto Rank, Psychiatrist**

Otto Rank, a protégé of Freud for 26 years and eventually a psychiatrist with worldwide renown, eventually rejected Freud's Oedipus Complex, with its emphases on early childhood as the source of mental disturbances, as well as the sexual causes of neuroses. He published his therapeutic theory in *The Trauma of Birth*, proposing that neuroses begin with everyone at birth. In his disputations with Freud, Rank argued that his central thesis of birth trauma was really an elaboration of Freud's own thinking in his early development of psychoanalysis; but the question was really one of emphasis and later development in which continued to hold the theory of early childhood trauma as the source of neuroses. [Cf.p.82]

#### **Participation in Letting-Be in Psychoanalytic Therapy in Psychoanalytic-Philosophy**

In his paper, Remember, Repeating, and Working Through Freud noted, The psychoanalyst is well advised to wait and *let things take their course*, which cannot be speeded up. Again, both partners in the analytic enterprise must cultivate *patience*. This working through of the resistance may in practice become a wearisome task for the patient and a trial of patience for the analyst. But it is that part of the work which has the greatest *transforming power* and impact on the patient and which, indeed, distinguishes psychoanalysis and psychoanalytic-philosophy from all those treatments that attempt to influence the patient *only* by means of *suggestion*. This is a participation of analyst and client in Letting-Be what Really and Essentially Is; the essence of truth. For much of his psychoanalytically-philosophical career, Freud, through practicing his own self-analysis, and in spite of challenges to his psychoanalytic theory and practice, especially the theory of Oedipus Complex, Freud was enabled to provide *healing therapy* to and for himself, in creatively confronting and healing himself of the personal pain he experienced in the midst of these challenges.

Though this healing of himself was often a wearisome task for himself, yet he enabled himself to remember his own psychoanalytic methods of healing tensions and anxieties; and to repeat the psychoanalytic process he was so familiar with, this time on himself; until he enabled himself to work through these pains; and to do so with great *patience* with himself throughout this therapeutic process of healing himself. And as often as necessary, he himself experienced this *transforming power* which he had seen heal many of his patients.

### **John Lennon Confronting his Pain in Soul ‘Word and Song’ Music Therapy**

The ability to create out of pain has been a constant background of John Lennon's career. His continual life drama, the special character of his *proximity to tragedy* goes along with the will (to) personal power [Nietzsche] to unify through music the disparate aspects of his person-ality. In the song Intuition, on the Mind Games album, John tells us that when he struggles in the night it's the magic of the music that shows him the way, and in the song #9 Dream he sings of *music touching his soul*. John's *confrontation* with pain and the authority with which he tackles it is provocative and invites a *response* from the listener, making it hard to



## Freud's *Mythology of Oedipus Complex* – a 'Revelation'

There were days in working out his psychoanalytic theory of therapy, when Freud dragged himself about because he had failed to fathom the meaning of a dream or a fantasy, and then came the days when a flash of lightning illuminated the connections and lets me understand what had gone before as a preparation for the present. He found it impossible to convey any notion of the intellectual beauty of the work. He didn't claim that every feature of his theory was by this experience of enlightenment. [Cf.p.249]

A major value of Freud being a visionary therapist was and is that portion of his theory of, and use in his psychoanalytic practice, *transference*, which continues to be of immense therapeutic value for whoever engages themselves in it in being creatively therapeutic in their own creation-of-life; and are being of creative therapeutic assistance to others. [Cf.p.249 for *transference* theory]

## Lennon

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## The Creation-of-Life Through Pain Therapy

### Jefferson Therapeutically Absorbing the Pain in Joy

On the surface, it might appear that Jefferson's Head and Heart are antagonistic to each other and that he is schizophrenic and his pain far outweighs his joy in his being enamored together with Maria Cosway and their having had their romantic relationship uselessly; and that his self-analysis was not therapeutic.

The opposite view is, however, the *therapeutic Reality*. Envisioning *Carefully* what his head is up to reveals that he is not in fact schizophrenic and that the ultimate motive stimulating his head into action is very great in-depth *Care* for his heart and that *together* they are engaged in his *Care for his own soul*.

At the same time, it is clear that the Joy of their being enamored together will never be dissipated, even though their opportunity of again cavorting around together in the same social and cultural circles may be more rare than in Paris, or *not* again be possible in *exactly the same way*. Jefferson's revolving instinct and intelligence revealed to him, in a higher than a 75% philosophical statistical percentile of intelligence, much of the nature of his personal *therapeutic-healing resources* embedded and inherent in his personal ontology, and especially the *personal therapeutic power* in and of his memory, conscience and Care; which his Maria Cosway Journal mapping and logging reveals.

When his head frequently stirs up his memory, conscience and Care in and for their having been and continually continuing to-Be enamored with each other together, then both Jefferson and Maria Cosway are

personal life Really Is. (III:Ch. 19, p.4.) In this modesty philosophical prophecy finds it to be a point of wisdom to start an investigation and envisioning of the nature of the lives of persons from when they in Reality sense their very own Being-there (Dasein) in existence as to who they are in their memory and conscience and Care as a Real Person. This is when it is known by themselves that they Are in -Being. In other words, Michael-Adam identified and identifies who he is as His-Their memory, conscience and Care continually confirms in to Him-Them this-these identity(s).

*Memory* here does not mean just any thought of anything that can be thought. Memory is the gathering and convergence of thought to essentials. Memory is the gathering of recollection; thinking back. It safely keeps everything that essentially is. Safety is saving properly; which is salvation; which presupposes gathering properly; which presupposes proper thought and mnemonics; which presupposes Care. This thinking is thinking the essence of, the gathering together which makes present who persons Really Are. (I:Ch.6, p.83)

Self-perception in personal existence is disclosed in Care as the voice of *conscience*. Here conscience refers primordially to the existential foundations of personal existence more than some phenomena of social conditioning and is ontologically prior to any description and classification of these experiences of conscience and is the transcending-subjective-objective grounding of these correlates in the more primordial voice of conscience disclosed in Care in personal existence. In this disclosure of the voice of conscience in Care, neither vocal utterance nor hearing is essential. The voice is rather one's own essential ways of Being *emerging* in their personal existence. (I:p.33)

There is a certain constancy in this disclosure. It is not the constancy of substances present-at-hand but is rather that of Being-in-Care. *Care* is the ontological constitution of a person's self-constancy in-Being who they themselves essentially Are. (I:p.33)

The time when persons find themselves Being-there (Dasein) as to who they themselves Really and essentially Are is not determinable by a linear-sequential time clock device. It can only be located and discovered and measured by persons becoming aware of their very own memory and conscience at work. This is not simply and only an ordinary remembering of past events, but Is a gathering together, *deliberately and deliberately in gradual emergence*, of who they Really Are within themselves, through envisioning thought and contemplation and concern and feeling in *personal* Care in and for themselves with *creative* ideas and understandings and desires and feelings and interests and enthusiasms they Really deeply want to participate in in enacting and constructing and putting in place and operating these *components* in and of and for their Really Being Alive, continually and forever. This is *when* and *how* Michael-Adam Really knows Himself(ves). (III:Ch.24, pp.2-3)

**“God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16)**

The power of the creation of life Is possible and arises and *emerges* through creative eros-love; which is the appropriation of fusion power. This eros-love fusion continually releases the ever-so-gradual flow of the *personal* and non-present-at-hand hydraulic-fluid flowing in to continually *Being Born* in to the encycling and life-giving flowing in and of persons Becoming and Being Really Alive, *personally*. This Becoming and Being Really Alive is their continual refreshing-renewal of *Being Born* in to their very own, already there (Dasein), *personal possibilities* of Being themselves essentially. Being towards and in their own *personal possibilities*, persons may continually Be-born. (III:Ch. 19, pp. 16,19)

Again, the way to identify who this-these person(s) Really Are-as-Having-Been-and-Will-Be is to envision Him-Them in His-Their most essential ways of Being Himself-Themselves in His-Their multidimensional-ecstatic-spatio-temporality. Some of His-Their most essential ways of Being Himself-Themselves Is-Are *personally* embodying and Being-in Creation of Life ways to and thereby advocating and intercessorily assisting others to find and mature and fulfill their very own *personal* freedom and justice and in so doing to overcome The Problem of Evil by *Converting* Being *impersonal* in to Being-personal and Power over others (Violence) in to Symbiotic *gentle strength* and Contingency into *Creation of life Freedom and Selfness*.

## Freedom from Slavery and Enslavement – The Councils in “Heaven”

The councils in heaven Are-as-having-Been-and-will-Be going on right now continually in the cosmic processes involving the creation-of-life. The agenda for the councils in heaven always involves a spectrum of participants and items all the way from very personally destructive to very personally creative to numerous considerations of matters of life and death from common sense perspectives

and projects. Philosophical prophecy is infinitely and eternally involved in *essencizing* the cosmic nature of these deliberations, *revealing* that in the Councils in Heaven continually and eternally taking place in ecstatic-spatio-temporality the *essence* of all of the *deceptions* of the old serpent is building kingdoms on the foundation of force and coercion, accomplished through mind control. He is the arch antagonist of personally creative freedom, and consequently the author and organizer and enforcer of promising to and organizing, in numerous degrees from overt violence to exquisite and hardly recognizable, police forces and military contingents to make sure that his promises and plans will succeed, no matter what they have to do or speak, *atmospherically*, without being seen or heard in usual ways.

The Cosmic Redeemer, on the other hand, is eternally engaged in working toward and fulfilling *his Holy Spirit of Promise* to himself and to his Father and all mankind, *thy will be done*. This in only accomplishable *gradually* through *meticulous and eternal research* in the *creation-of-life* double helix trilogies, the trilogy of *prophetic* biology and ecclesiology and hierontology and the trilogy of *prophetic* faith and hope and love. (III:Ch.24, p. 13)

The business conducted in the councils in Heaven is *essentially* ecclesiological; that is, individual persons take up their business with others individually or in various sizes of groups of persons. This conducting business takes place through the *confrontation* of persons with themselves and others. Generally, the way this business is conducted in Reality is some combination of destructive and creative desires and intentions and proposals and ways of doing business, in varying degrees, both inside and among those persons involved. On some occasions persons are wholly at the time destructive or creative in carrying on their business. Keys of *prophetic discernment* are necessary to distinguish which components of the councils in heaven are destructive and which are creative.

When a creative confrontation takes place, especially through philosophically prophetic envisioning and prophetic *refinement*, the request is made *gently*, in some creative form or another in wisdom, Declare yourself and reveal yourself and become *present* to me as to who you Really and *essentially* Are-Being.

To *confront* in this way must be achieved in *creative fidelity*; that is, with the creative gentleness and intention of persons to adequately and accurately discover and dwell with in themselves and others, together, *creatively*, in prophetic ecclesiology as to who they themselves Really Are in their most *essential* ways of Really Being themselves. To *confront* in this way is to look for and discover and fulfill the possibility of envisioning a *revelation* of who a person is, *personally*, in responding to this request. [Marcel] (III:Ch.20, p. 11)

When a destructive confrontation takes place there are several key indications through which this may be adequately *discerned*, especially *violence* and *contingency*. (III:Ch.27, p. 18-19)

bigotry.

The measured cadences of Jefferson's famous Bill No. 82, submitted to the Virginia state legislature, proposed the total separation of the anciently meshed powers of church and state and ranks second only in world impact to those of his Declaration of Independence. Almighty God hath created the mind free. Our civil rights have no dependence on our religious opinions. Truth is great and will prevail if left to herself. She is the proper and sufficient antagonist to error, and has nothing to fear from the conflict unless by human interposition is disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to discuss and contradict them. (TJ pp.154-155) [Cf.Ch.17, pp.243, 246]

Jefferson's therapeutic counsel to his daughters is obviously visionary. Whoever hath eyes to see, let them see.

Thomas Jefferson of all our great presidents was the most orderly and the most acquisitive. He was also the most controlled. The celebrated equanimity of his temper, crystallized in his pronouncement Peace is our passion, extended to his private as well as his public life; his daughter Martha described how he lost his temper in her presence only 2 times in his life. (TJ p.1)

When his daughter Martha was in some father-in-law and mother-in-law distress he wrote her:

If the lady has anything difficult in her disposition, avoid what is rough, and attach her good qualities to you. Consider what are otherwise as a bad stop in your harpsichord. Do not touch on it, but make yourself happy with the good ones. Every human being, my dear, must thus be viewed to what it is good for; for none of us, no not one, is perfect; and were we to love none who had imperfections, this world would be a desert for our love.

Love and cherish what is good in persons, and keep out of the way of what is bad. Be you, my dear, the link of love, union, and peace for the whole family. (TJ pp.327-328)

While Jefferson was in Paris his young daughter Polly was staying with relatives in America. In correspondence with her he encouraged her to never suffer yourself to be angry with anybody and that you give your things to those who want them and do whatever anybody desires of you in the home. (TJ p.242)

Again and again Jefferson cautioned his daughters against anger and indolence, major vices in the eyes of this controlled and busy man. Anger only serves to torment ourselves, he wrote to Martha. And, Of all the cankers of human happiness and peace, none corrodes it with so silent, yet so baneful a way as anger and indolence. In this burden every object about us is loathsome, even the dearest. (TJ p.45)

We have only to look at Jefferson's lifelong record of control and equanimity in the public handling of even his nastiest political enemies, and a record of incredible industriousness that stopped only with his death, to see that Jefferson had molded and lived his own life very consistently in the same way. (TJ p.46) [Cf.p.170] [Cf.Ch.17, pp.242-243]

What then is therapeutic about Jefferson's astute visionary comprehension of The French Revolution and the limitations of the Christianity of the Anglican clergy and their active parishioners and his counsel to his daughters. Proximally and for the most part this was his personal therapy in his own participation in the creation-of-life, since visionarily he was far, far ahead of his times, and ours, and his contemporary citizens and Christians, and in many ways his own family and plantation family. Being visionary in these ways, he therapeutically cultivated and preserved the enormous value to him of his being polite, wily, shrewd, restrained, embodying a kind of toughness while simultaneous gentleness, patience, and imperturbability.

At the same time, there was evidently some therapeutic value to American citizens, including religious Americans who were dissuaded from unwisely mixing religion and politics by his not engaging himself in trying to defend his religious views in the midst of his political candidacy. The benefits to American life from Jefferson's Presidency have been derived from his visionary therapeutic approach to his presidency; for instance, his successful defense of the balance of powers between the administrative, legislative and judicial branches of government against the counterrevolutionaries, his establishing peace between the U.S. and European governments in the face of constant and major threats to enter into war against each other: which did occur in The War of 1812 shortly after the end of his presidency. [Cf.Ch.11, pp.160-162 & Ch.15, pp.205-206, 211-213]

Included in his visionary therapeutic diplomacy as U.S. President was his miraculous therapeutic negotiations with Napoleon, right in the midst of Napoleon's wars of military conquest in Europe with intentions for world-wide conquest for the Louisiana Purchase for \$7 million; which made it possible for the U.S. to eventually expand in a mostly peaceful manner from the Atlantic to the Pacific.

denied that humans are exposed to chance; on the contrary, he insisted on it: We like to forget that in fact everything in our life is *chance*, from our genesis out of the encounter of spermatozoon and egg onward. Nor did he deny that human choices are real; one aim of psychoanalytic therapy was precisely to give the patient's ego *freedom* to decide one way or another.

But neither Freud's chance, nor his freedom, is an *arbitrary* or *random* manifestation of *spontaneity*. In his view of the mind, every event, no matter how accidental its appearance, is as it were a knot in intertwined *causal* threads that are too remote in origin, large in number, and complex in their interaction to be readily sorted out. True: to secure *freedom* from the grip of *causality* is among mankind's most cherished, and hence most tenacious, *illusory* wishes. But Freud sternly warned that psychoanalysis should offer such illusory fantasies no comfort. In other words, freedom can only exist in the Reality of cause and effect and be realized through the therapy which finds it there. [Cf.pp.89] [Cf.Ch.17, p.249]

## Lennon

*The Primal Scream* describes Janov's method for transforming neurotics into real human beings. Neurosis to Janov means defenses; Primal Therapy is designed to strip patients of all defenses. Janov contends that the defenses (neuroses) are born out of the child's needs, especially his need for love. The child struggles desperately and in vain to please his parents and be loved by them. Finally his unfulfilled needs are blocked from consciousness as a matter of self-preservation, so that the child stops feeling the pain they cause. But the price is tension and neurosis, and the replacement of real needs by symbolic needs. As long as the pain of unfulfilled needs is repressed, behavior will be unreal and neurotic. Only experiencing and working through Primal pain permits the person to get back into contact with his real needs and become a real person again.

The period of Primal Therapy in 1970 was the dividing line in John's work. Since that time he has been involved with a new kind of creativity and exhibits what Freud has spoken of as a lack of repression. Though there were flashes of this maturity before therapy, something new was happening in Cold Turkey, and the period from 1968, when John first became involved with Yoko, until the beginning of therapy, was a time of intense growth that carried through, with the Primal Therapy added, from time to time, from then on. (JL:Ibid. ODT, p.180)

## Therapy in-Being 'Visionary'

The possibilities of the involvement of Jefferson-Freud-Lennon in creation-of-life therapy Is-as-Having-Been-and-Will-Be enhanced through His-Their Being visionary; unique therapists.

## Jefferson

That Thomas Jefferson was a visionary person is confirmed in his views of the French Revolution. He was visionary enough to discern between the benefits to the people, tyrannized by the French monarchy, eventually establishing a Republic of freedom after the reign of terror, which in the long range has benefited France ever since and the disasters of the reign of terror with the beheading of thousands by the guillotine, not only aristocrats but others as well.

This was also confirmed in Jefferson's envisioning the limitations of traditional Christian views of God and atheism. From the perspective of traditional Christianity, and specifically the Anglican church in America, Thomas Jefferson was thought to be and accused of being an atheist because he was aware of the limitations of their doctrines of God, especially their belief that God *interferes* in the affairs of men.

On the way to becoming U.S. President, the Anglican clergy along with their influence on active parishioners in general were vigorous and vocal in their opposition to Jefferson and his candidacy, considering him to be an atheist from their point of view of Christianity. Clergymen told their parishioners that a vote for Jefferson was a vote against Christianity, and warned that if he won they would have to hide their Bibles in their wells. Jefferson was urged by friends and others to make his religious position clear, but he was far too wily and visionary to lay himself open on that score and made no reply to critics; a major reason that he was elected as U.S. president. (TJp.451)

Jefferson never spoke specifically of the bigotry of the clergymen of the Anglican church and that denial of the Trinity was punishable by them on the third offense by 3 years in prison, or that freethinkers and Unitarians could be declared unfit parents and deprived of their children. He had come to believe, with John Locke, that religion consists in the *inward* persuasion of the mind, that the care of every man's soul belongs to himself. But in a shrewd and refined and creative and indirect manner, Jefferson introduced legislation to deal with this

## CHAPTER 4

### Michael-Adam-Moses

#### Introductorily Cultivating their 'Instincts' for their Freedom of the Israelites in Egypt

In some significant sense Moses was as much of an Egyptian as he was a Hebrew. This is indicated in the revelation that both his biological mother and his adoptive mother were instrumental in protecting him from being killed in his infancy and nurturing and educating him to adulthood and to be a prince of Egypt and perhaps eventually a Pharaoh; and then, at least in the short range, and at least theoretically, considering the power that a prince in Egypt and the designated successor to Pharaoh had, to have the power to be instrumental in the redemption of Israel as Joseph his predecessor did while remaining in Egypt and taking advantage of the resources available there that were already in place. What if the Egyptian had not been killed but had rather been nurtured by Moses toward his own essential ways of Being himself?

This precedence of instinct over intelligence is in the similitude of and is an aspect of the heritage of Moses in particular and mankind in general through the lineage of and is an aspect of the heritage of Moses and mankind through the lineage of Adam and Eve, which always involves coping with those aspects of the structures of evil in which instinct determines how decisions are made with regard to the rhythm of how and when and for what purpose persons partake of the tree of life and the tree of the knowledge of good and evil. When partaking of the tree of the knowledge of good and evil they were enticed by the old serpent to do so by his subtlety of working on them through their instinct, realizing that their intelligence had not yet matured in some ways. This maturation process was apparently a Divine purpose and function of and for and toward their being cast out of the Garden of Eden.

At Mount Sinai, a line upon line and precept upon precept step was taken in revolving law and spirit and revolving instinct and intelligence toward the long range goal of seeing the Divine providence of how killing is involved in the rhythm of the Divine beneficence and wrath. Apparently Moses and the Israelites were given the command, for the first time, Thou shalt not kill as both a long range requirement for participation in the creation of life, even though frequently modified during the 40 years in the wilderness, as well as the short range requirement designed to eventually lead the descendants of Adam and Eve and Noah and Abraham and Moses toward and into a longer range fulfillment of finding and dwelling in the promised land of milk and honey mentioned by the Lord when he appeared to Moses in the burning bush event. (Exod.3:8)

Philosophical prophecy detects a point of wisdom in the Lord mentioning the possibility of Moses delivering the Israelites from the slavery in Egypt and going to find and dwell in a land of milk and honey while at the same time, in the interest of gradual and personal creative growth line upon line and precept upon precept, finding it to be wisdom to not at that time elaborate on the difficulties and crises in the meantime, through which persons Adam and Eve and all of their descendants travel before Realizing their hopes of coming to dwell in this promised land. Apparently, then, the Lord tailored his commandments to Moses and the Israelites, as he did to Adam and Eve, in ways that would be conducive to their being in the presence of his alternating beneficence and wrath over 40 years and hundreds of years with Adam and Eve of working toward a generation of naivety and innocence to enter the promised land, to see how they may proceed in that land to overcome evil with good. From the perspective of philosophical prophecy, these factors, then, are the background to approach understanding the Divine beneficence and wrath of the Lord during the 40 years in the wilderness.

#### 'Plateaus' of Finding and Fulfilling Personal Freedom

One of the considerations in terms of attempting to understand the purposes and nature of the alternating Divine beneficence and wrath is whether or not the Israelites had a better life in Egypt or in the wilderness. On the one hand the sojourn in Egypt of the life of the Israelites was referred to as being grievous affliction and slavery; for instance the heavy burdens of extensively long shifts seven days a week to make the brick for construction projects for Pharaoh, apparently during which the mortality rate was heavy and many Israelites died of exhaustion at the hands of Pharaoh. (Exod.2:23, 3-9; 4:31; 5:5-16)

On the other hand and after these grievous burdens having been alleviated after the exodus from Egypt through Divine beneficence and the instrumentality of Moses and Aaron, their chief activities were leisurely

travel, carrying and Caring for the portable tabernacle as the temple-center of their worship – the central authority and responsibility for this being assigned to one of the 12 tribes, the Levites – and daily gathering and preparing meals by a variety of menus from the manna, and at times the quail, beneficently provided for them for food from the heavens. (Exod. 16:1-8, 13-15)

And the children of Israel wept, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the garlick; but now our soul is dried away; there is nothing at all, beside this manna, before our eyes. (Num. 11:4-6)

After the vigorous complaints of the Israelites over the blandness of their menu in the wilderness, – the anger – of the Lord was kindled greatly and Moses also was displeased. (Num. 11:10)

From the perspective of philosophical prophecy a central issue being dealt with by the Lord in his administering – alternating Divine beneficence and wrath – is to expose persons in the wilderness – to the first steps in the gradual process, here a little and there a little, after emerging from slavery as a necessary step toward and eventual maturing into and understanding of and dwelling in some – measure – of beneficence and wrath –, is to expose persons to the value of personal freedom; in this instance, by way of revealing through practical and inspired and everyday and sacred activities and precepts the contrast between slavery in Egypt and the possibility of personal freedom through the opportunity in the wilderness – to be out from under – and away from the disposition of Pharaoh to exercise absolute power over everyone else in every facet of their lives.

An understanding of the Divine demeanor and the situation of Moses and – the plateau – of the Israelites in the wilderness – with regard to personal freedom may be enhanced when seen in contrast with the mature philosophically prophetic – plateau – of personal freedom.

In a person's Care, his ownmost potentiality for being himself essentially is an issue – for and in and of and to himself. His finding himself in being-free for his ownmost possibilities is accomplished – in his very own Care. He is his ownmost possibilities in his own Care. In his Care, he determines who he specifically is in his own ways of Being himself essentially. In his Care, he is essentially resolute. As an issue – in and for and to himself in his own Care, he is essentially open and bright and clear – in and for and to himself and others as to who he himself essentially is in his very own personal freedom. (1:198-199)

If the menu of the Israelites, even in slavery in Egypt, were actually the gourmet menu they reported after emerging into the wilderness, apparently the Divine enticement for Moses to lead them into a land of milk and honey superior to that they enjoyed was necessary to induce them to take a first step away from their slavery in Egypt to some form and degree of freedom they had not experienced in Egypt; yet they were evidently not told, and likely at that point were incapable of understanding, that this was a long range goal, experiencable only after something more than 40 years of possible growth into it through the – schoolmaster – of their wilderness experiences. Their more or less continual mumbling and complaining and rebellion against God and Moses and, though unwaveringly, against themselves indicates the measure of their distress and disappointment at the failure of the – milk and honey – enticement to materialize in the short range. (III:Ch.25, pp.20-22)

### **Converting 'Destructive' Contingency into Creation-of-Life Freedom and Justice**

When persons are confused about or unaware of whether or not their personal existence is a contingency – their personal biology is not, at that point, *prophetic* biology. In this confusion or lack of awareness, persons typically attempt to be-in the creation of their lives by concluding that they can only do so by – attaching themselves contingently to themselves and others in the images they presume will make them – comfortable –, acceptable, desirable and valuable to themselves and others as – created persons.

When persons are in a – state – of contingency this always involves them in – molding themselves and each other through being stimulated by impulses and images in and outside of themselves not really appropriate to their Being themselves as to who they themselves essentially are. In this – state – persons are in various stages and degrees of – existential despair –, whether awaringly or not; that is, are involved in various degrees of anxiety, depression, fear, worry, discomfort and insecurity. This – existential despair – arises – whenever and to the

When Jefferson was – weighed down – with racial and family and personal and political problems and in using his conceptions of the American Indian as a model, he engaged himself in – mapping and logging – his faith and repentance and personal therapy in the course of writing *Notes on the State of Virginia*. This faith was a very remarkable source of *his freedom of conscience* and from useless worry and despair over the plight of slaves, in the midst of his in-depth personal concerns for the welfare of slaves when, after all he could do in their behalf, they remained in the depths of their misery, which he observed on the plantations of Virginia.

The freedom of conscience and from his being – contingent – to despair and depression was both a faith in his discovery and dwelling in his own personal patience and that of the God of justice he discovered for himself in his *Journal* – mapping and logging –. This was revealed in one of the most remarkable documents he penned during his lifetime, many of which were very carefully thought out – and logged – therapeutic writings; this one addressed to and sent to the French historian, Demeunier.

One sees in his fragment of *Autobiography* written in old age how tenaciously entangled were Jefferson's feelings concerning emancipation of the slaves and emancipation of the colonists from the mother country:

In 1769 I became a member of the legislature by the choice of the county in which I live – I made one effort in that body for the permission of the emancipation of slaves, which was rejected; and indeed, during the regal government, nothing liberal could expect success. Our minds were circumscribed within narrow limits, by an habitual belief that it was our duty to be subordinate to the mother country.

The bill Jefferson refers to here was his first legislative act, at age 24. Virginia law at the time permitted emancipation only for – meritorious service –, whereas in North Carolina and Georgia a slaveholder could free a slave simply by registering the act in the county court. Jefferson asked that the right of emancipation by *free choice* of the slaveholder be granted to all Virginians. His older kinsman, Richard Bland offered the bill as his spokesman and – was denounced as an enemy of his country.

Instead of retreating, however, Jefferson within five years moved into the far more radical position of denouncing slavery as – an infamous practice. He insisted that its abolition was – the great object of desire – in the American colonies – this a year before the first abolition society was organized in America.

The French historian Demeunier corresponded with Jefferson and noted the – irony – that his own state had voted against his legislation. In his reply to Demeunier he expressed his unique view of the God of Justice.

What a stupendous, what an incomprehensible machine is man! Who can endure toil, famine, stripes, imprisonment or death itself in vindication of his own liberty, and the next moment be deaf to all those motives whose power supported him thro – his trial, and then inflict on his fellow men a *bondage*, one hour of which is fraught with more *misery* than ages of that which he rose in rebellion to oppose.

But we must *await with patience* the workings of an overruling providence, and *hope* that that is preparing for the *deliverance* of these our suffering brethren. When the measure of their tears shall be full, when their groans shall have involved heaven itself in darkness, doubtless a God of justice will awaken to their distress, and by *diffusing light and liberality* among their *oppressors*, that they are not left to the guidance of a *blind fatality*. (TJ p.232) [Cf.Ch.17, pp.244-245]

The remarkable – visionary – refinement of this – log – is worthy of Careful reflection, dealing as it does with what Apostle Paul referred to as – the lower nature – of man so far – and at the same time Jefferson's marveling at both the patience of the God of justice as well as His diffusing light and liberality among these oppressors who, obviously were not at the time aware of this. On the one hand, what a stupendous and incomprehensible machine unjust – man so far – is, even though at times they inflict on their fellow men a bondage of misery, and on the other hand, how – polite, wily, shrewd, restrained, – embodying – a kind of toughness while simultaneous gentleness, patience, and imperturbability – is the God of justice; a – model – Jefferson emulated –.

### **Freud**

It is a crucial point in Freud's theory that there are *no accidents* in the universe of the mind. Freud never

classical ). The creation of Instant Karma was one example. Also incised in my memory was John's transformation at the Toronto Rock n Roll Revival, when I saw a pathetic figure of a man, crying, throwing up, and convulsed with fear, who walked out onto a stage and gave an inspired and inspiring performance. [Cf.pp.241-242] [Cf.Ch.17, p.252]

### **Therapy in "Mapping and Logging" for and toward The Creation-of-Life**

#### **Jefferson**

Before his death Jefferson tried to discourage those contemporaries who wished to be his biographers. I do not think a biography should be written, or at least not published, during the life of the person who is the subject of it. It is impossible that the writer's delicacy should permit him to speak as freely of the faults or errors of a living, as of a dead character. There is still a better reason. The letters [written mapping and logging] of a person, especially one whose business (and thoughts on a wide variety of subjects), form the only full and genuine *journal* of his life; and few if any can let them go out of their own hands while they live. A life written after these hoards become opened to investigation must supersede any previous one.

The hoards of Jefferson letters and his meticulous plantation records are now available as never before. The magic of microfilm brings them to the desk of any serious student, and the scholarship of Julian Boyd has provided, with masterly notes, printed volumes of letters written to Jefferson as well as those written by him, up to 1791. These numerous volumes contain a classic of Jefferson's mapping and logging, unknown to anybody other than Jefferson and Maria Cosway, which he entitled My Head and My Heart, until Julian Boyd published it long after Jefferson's death. [TJ.xi] (TJ pp.654-667) [Cf.Ch.17, p.242]

#### **Freud**

To prepare himself for practicing psychoanalysis and for his own personal benefit, Freud in the late 1890s subjected himself to a most thoroughgoing self-scrutiny, and elaborate, penetrating and unceasing census of his fragmentary memories, his concealed wishes and emotions. From tantalizing bits and pieces, he reconstructed fragments of his buried early life. [Cf.pp.90-91]

Emboldened by his psychoanalytic reverie through his discoveries of the connection between Totem and Taboo and childhood *neurotic phobias*, including his own, Freud's extensive written mapping and logging of this was later published in his book *Totem and Taboo*. [Cf.Ch.8, pp.84-85]

#### **Lennon**

After several phone conversations with John and Yoko, Janov agreed to fly to London and begin the therapy. Everything came to a standstill; any projects underway were stopped. Janov's instructions to John and Yoko to prepare themselves for Primal Therapy were difficult, but essential. They were asked to separate from each other 24 hours before the first session and to be completely alone in a room with no television, radio or phone. They were just allowed to have *pencil and paper to write with*. (some form of mapping and logging)

Their written mapping and logging was used by Janov in correlation with John and Yoko to engage in the Primal Therapy of tracing their neuroses to the childhood of each of them. One of the results of the written mapping and logging was its later contributions to John's soul word and song *music*.

The layers of tension stored inside John finally were released as he slowly made the connection with their origins. In Mother he wrote: Mother, you had me, but I never had you./I wanted you, but you didn't want me ... Father, you left me but I never left you./I needed you but you didn't need me. And in Isolation :

Just a boy and a little girl./Trying to change the whole world/Isolation ... /We're afraid of everyone/Afraid of the sun/Isolation. [Cf.Ch.17, pp.251-2]

### **The Pursuit of Freedom through Therapy**

#### **Jefferson**

extent that persons attempt to design and live a personal existence which is not Really their own. On the agenda of those in the councils in heaven who Are Really in favor of *the creation of life* is their continually *arguing gently* in favor of and attempting to Be-in creative communication with those who are contingent, to expose them to their *personal possibilities* to-Be *noncontingent*. It is impossible to participate in and for the *creation of life* to take place through such forms of *violence* and *contingency*. (III:Ch. 19, p.26)

Freedom and justice are often taken to be what the conditions of persons in ordinary space and time are, which is not the *essence* of what they Really Are. Freedom and justice are *essentially* persons' mental images, thoughts and desires and feelings and purposes and visions of their lives, which are Really free. Freedom is not *essentially* grounded in what common sense is content to let pass under the name of freedom, namely, the random ability to do as we please. Freedom is a word needing to have its meanings very carefully elucidated. (I:Ch.6, p.97)

Now, what exactly lies behind our refusal, at any price, to have the free movement of our thinking blocked? Can there be a choice between what is reasonable and as such meaningful and what appears to be or is absurd, for example? There can be, for at least two reasons. That which may be creatively reasonable for me may appear to be absurd to someone else. It may also be the case that at times that which may actually be absurd for a person like myself is Really *creative* for me, when I am from time to time personally fulfilled thereby, so long as it is neither a destructive imposition on myself or others.

The significance of freedom and justice in each person is in the ways in which they are essentially-in each-other-in-their-existence. Freedom and justice are the existent, revelatory letting-Be of what Is. This phrase does not, however, refer to indifference and neglect, but to the very opposite of them. To let something or someone Be, in this way, is in fact to have something to do with it or them; it means participating in them in their overtness, in which everything that Is, about everyone, takes up a position and which entails such overtness; that is, its being made *visible*. Every overt mode of behavior vibrates with this letting-Be. (I:Ch.6, pp.97-98; Ch.2, p.29)

Yet, there is a region of fruitful *obscurity*, a region transcending the closed systems in which thought sometimes imprisons us, a region where persons may communicate, in-Being-in communication in Real *personal presence*. The theme of and Reality of freedom and justice here *may possibly* clearly *emerge*. The *indistinctness* of the *I* and *Thou*, and of *Thou* and *him* and *her*, does not imply the existence of an environment in which one necessarily loses oneself and abdicates. On the contrary, it is a kind of vital *milieu for the soul* from which the soul may draw its strength and where it may be renewed by assessing itself and giving persons opportunities to *explore* this *indistinctness*.

Immersing oneself in the life of another person and Being enabled to see things through their eyes, is the only way of eliminating the self-obsession from which one at times needs to *free* himself. Alone, one cannot succeed in this, but Being-in the *presence* of the other person envisioningly and seeing who they Really are in their inherent *radiance* and *luminosity* accomplishes this miracle, provided one gives one's consent to it and does not treat it as a simple intrusion but as a Reality. Nothing is more *free* and *just*, in the true sense of these terms, than this acceptance and consent. [Marcel] (III:Ch. 16, pp. 113-114)

Over and over again fundamentalistic Jews, particularly those based in Jerusalem, sought unjustly and persistently to deprive Paul and his companions of their personal freedom and particularly their freedom of religion. But it is significant that in and from the *creation-of-life judgment* of Paul and companions they did not respond to these Jews in kind and try to or desire to persecute them or deprive them of their freedom, but let them Be; and after participating in the creation-conversion of those Jews who became believers and participants with Christ and the apostles in salvation in those locations, left those persecutor-Jews behind and went elsewhere to minister to other believers and potential believers; in the similitude of Jesus, whose life characteristically took place in this same way. (III:Ch.20, p.8) [III:Ch.27, pp. 19-20]

### **Being-in Hell and Power Over Others**

Though the craving for the power (based on *violence*) to conquer states and nations for political and economic and social gain is in Reality a segment of the heaven-earth-fusion portion of the wars in heaven, many segments of the wars in heaven are so *subtle* that the participants don't know they are in a war, since the essence of the war is mind control (based on *violence*), which is *intangible*.

Whenever and to the extent that persons are in various ways targets of atmospheric attack from the old serpent and his angels, the primary purpose of the attacks (of *violence*) is to enslave persons and fit them into a hierarchical slot in his kingdom in accordance with a need for personnel in certain jobs, to-Be performed only in their ways they prescribe.



When, then, a person is destructively imposing power (*violence*) over another by seeking to *insist* that the other do such and such as a participant in a segment of the wars in heaven and doesn't realize this, this is exactly where the old serpent and his angels want them and also indicates the *subtlety* of this segment of these wars. It also indicates the great need for much greater philosophically prophetic awareness of the destruction of life in the *subtle* ways it happens in this segment of these wars.

Often, when the old serpent and his angels impose destructive power over others (*violence*) in *subtle* deceptions, the *impressions* these persons fall victim to seem to be so reasonable and so beneficial to themselves and others that it is often *unbelievable* to them that they have been deceived in to portions of their lives Being destroyed in various degrees and ways, even though they at times attempt to and do get power over others in similar or the same ways. These are destructive imposing powers (*violence*), whether awaringly or not, whenever and to the extent that they are not sensitive to the Real nature of their symbiotic *gentle-strength* possibilities in creation-of-life power in *prophetic* faith, hope, love and ecclesiology. (III, Ch.24, pp. 1, 4, 6)

A feature of this atmospheric -destructive power over others (*violence*) may be referred to with the common sense saying misery loves company. These destructive hosts dwell in various forms of *misery*. Persons who are experiencing and dwelling in *misery* attract the misery radar of those atmospheric hosts who are also dwelling in *misery*.

A related feature of the method of operation (M.O.) of destructive atmospheric hosts is to hook into a particular characteristic or combination of them, both actual and potential, of persons who Are Being-in Hell. For instance, some may hook into the anxiety and persistent worry and frequent fretting and stewing of their targets. Others may hook into those inflicting mental or attendant physical pain, such as wife-battering, and other forms of mental and physical torture and severe manipulation of persons in a variety of ways. This hooking into reinforces and often increases this suffering and destructivity on both sides of the veil.

Being-in the suffering of Being-in *subtly covert* hell is occurring when persons are, for example, experiencing anxiety and persistent worry and frequent fretting and stewing and some less aggravated forms of depression and the pangs of jealousy and selfishness and the varieties of very discomforting fears of failure generated by varying types and degrees of destructive pride.

Being-in the suffering of Being-in *directly overt* Hell is occurring when persons are experiencing and some are also generating, for example, the types and degrees of selfishness in and of the plotting and cunning machinations of striving to and getting destructive power over others and, as such, are involved in such things as inflicting mental or attendant physical pain, such as wife-battering, and other forms of mental and physical torture, and severe manipulation of persons in a variety of ways and Being-in chronic and debilitating depression and various forms of mental and physical revenge, including murder. (Essay: Heaven & Hell, p. 3-4.)

### **Converting 'Power over others' (Violence) 'in'to Symbiotic Gentle-strength in Creation-of-Life Power in Prophetic Faith and Hope and Love in Prophetic Ecclesiology**

For the *creation-of-life* in those involved in various ways in the destructivity of power over others (*violence*) to take place it is necessary for them to find and mature, through ontological prayer, the Reality of their very own *personal possibilities* in and of *discovering* and *maturing* that particular-personal creation-of-life *gentle* power in which and how their very own Real *emplacing their prophetic* faith and hope and love in their lives can possibly take place in Divine Light.

It is also necessary for them to discover and mature the nature of the *personal* Reality in and how they may become enabled to Really love their enemies ecclesiologically, in symbiotic *gentle-strength*. This is only made *personally* possible by persons enabbling themselves, in Divine light, through gentle repentance and ontological prayer, to assemble with in themselves their very own *gentle-strength* envisioning power to Really see the *personal* possibilities in and of the Real *radiance* and *luminosity* Really in their enemies and thereby Really *Love* them, even right in the midst of their faults. (see III, Ch.26, pp. 17-18)

This needs to-Be daily on their agenda for and included in their daily participation in the Councils in Heaven. (III:Ch.27., pp.17-18)

## **Jefferson**

As in his recommendations of self-analysis toward their being moral persons to his daughters in his correspondence to them, Jefferson engaged himself in self-analysis toward this end and for this purpose. There is no record of whether or not Jefferson encouraged his daughters to map and log their own self-analysis and self-healing therapy but he himself was the most prolific person on record to do so.

When Jefferson was weighed down with racial and family and personal and political problems and in using his conceptions of the American Indian as a model he engaged himself in mapping and logging his faith and repentance and personal therapy in the course of writing *Notes on the State of Virginia*.

Here Jefferson, who had himself so recently been occupied in the preservation of his own person free from injury, and who had grieved most bitterly over the recent loss of a child, wrote the overtones of autobiography. So something of his private suffering and guilt were *dissipated* and *expiated* in the seemingly intellectual writing a superior guidebook to Virginia. (TJ p.192) [Cf. p.169]

On the surface, it might appear that Jefferson's Head and Heart are antagonistic to each other and that he is schizophrenic and his pain far outweighs his joy in his being enamored together with Maria Cosway and their having had their romantic relationship uselessly; and that his self-analysis was not therapeutic.

The opposite view is, however, the *therapeutic Reality*. Envisioning *Carefully* what his head is up to reveals that he is not in fact schizophrenic and that the ultimate motive stimulating his head into action is very great in-depth *Care* for his heart and that *together* they are engaged in his *Care for his own soul*. [Cf. Ch.17, pp.241-242, 248]

## **Freud**

To prepare himself for practicing psychoanalysis and for his own personal benefit, Freud in the late 1890s subjected himself to a most thoroughgoing self-scrutiny, and elaborate, penetrating and unceasing census of his fragmentary memories, his concealed wishes and emotions. From tantalizing bits and pieces, he reconstructed fragments of his buried early life. [Cf. pp.90-91]

For much of his psychoanalytically-philosophical career, Freud, through practicing his own self-analysis, and in spite of challenges to his psychoanalytic theory and practice, especially the theory of Oedipus Complex, Freud was enabled to provide *healing therapy* to and for himself, in creatively confronting and healing himself of the personal pain he experienced in the midst of these challenges.

Though this healing of himself was often a wearisome task for himself, yet he enabled himself to remember his own psychoanalytic methods of healing tensions and anxieties; and to repeat the psychoanalytic process he was so familiar with, this time on himself; until he enabled himself to work through these pains; and to do so with great *patience* with himself throughout this therapeutic process of healing himself. And as often as necessary, he himself experienced this *transforming power* which he had seen heal many of his patients. [Cf. Ch.17, pp.256-257]

## **Lennon**

The period of Primal Therapy in 1970 was the dividing line in John's work. Since that time he has been involved with a new kind of creativity and exhibits what Freud has spoken of as a lack of repression. Though there were flashes of this maturity before therapy, something new was happening in Cold Turkey, and the period from 1968, when John first became involved with Yoko, until the beginning of therapy, was a time of intense growth that carried through, with the Primal Therapy added, from time to time, from then on. (JL:Ibid. ODT, p.180)

But the therapy John needed could not be completed by Primal Therapy alone. It needed to be supplemented by his own *soul* words and song *music*.

I always felt that John's primitiveness was synonymous with the pain and loneliness of his childhood and the resulting intense urge for self-expression. The frankness, the unrestrained compulsion to confide, to lay himself bare, and the intensity of John's thoughts created a style which is direct and effective, honest and alive. And in the shadows of bitterness and frustration, John is *struggling for his existence, surviving only by this power to reveal himself*. [Cf. p.240]

John's magic, his musical *metamorphosis*, is a phenomenon that continually surprises me (is

Lennon-their cosmic selves. It is possible to comprehend in philosophical prophecy that persons are simultaneously the same person and not the same person. It is important then, to review this philosophically prophetic insight that was noted in Chapter 3 regarding the participation of Michael-Adam in man so far ordinary life and in Next Dimensional Man philosophical prophecy throughout the generations of human history. [Cf.p.20]

Though from the point of view of both ordinary and technical philosophical logic it may seem contradictory that a person is always simultaneously the same person and not the same person, yet this is the case, since I embody ecstatic-spatio-temporality in my *multidimensionality* in my personal existence. For example, I am simultaneously the same person and not the same person who played trumpet solos from the 8th grade on through high school, was senior class president, graduated from college as an undergraduate in history, economics, music and German, received M.A. degrees in philosophy and counseling and a Ph.D. in history and philosophy of religion and wrote *Prophecy and Philosophy*, Vols. I-III. In 8th grade I wasn't the person who could have understood these books and thus couldn't have been at that time the authors of these books. Now I am not the person who can play a trumpet solo. Yet simultaneously I am the same person who did and does both. [Cf. p.20]

### ***Being-in Situations in Personal Ecstatic-Spatio-Temporality in Personal Multidimensionality***

Both individual and group existence places persons in situations on the *boundary* overlapping the world (groups) and personal and individual existence in the world ; and thus Are realms of ambiguity . Even Being-in realms of ambiguity at times , persons Are such that they are *always* in situations in which they *always* in their personal existence embody faculties of apprehending in various ways, including some being philosophical or philosophically prophetic, their very own *personal possibilities* for discovering ways for personal growth and for expressing their ways of Being-themselves *essentially*, conducive to their participation in the creation of their lives and that of others in *personal appropriation*. [Cf.p.31]

### ***Therapy***

All persons at times and in various ways in their cosmic history are those to whom it is accurate to be addressed by this pivotal prophecy, If ye, then, being evil It is, therefore, necessary for them to Be-in the creation-of-life to-Be-in therapy. Personal therapy is the way for persons to be enabled to be and to *metamorphose* themselves away from being evil into being good ; in other words to *partake of the tree of life* after having partaken of *the tree of the knowledge of good and evil*. To Be enabled to do so, it is necessary to become and Be bonded and sealed, together, into the cosmic genealogy- generating -life in and of Michael-Adam-Abraham-Moses-Plato-Augustine-Jefferson-Freud-Lennon-Themselves and Gods and Goddesses Angels.

It is well, at times, to focus attention on specific experts and pivotal contributors in and of this heaven-earth-fusion host for particular needs and desires and purposes. In the case of therapy, it is advisable to focus attention on and become and be in union with Jefferson-Freud-Lennon, major participants in therapy in several ways in their particular situations in life and were-Are bonded and sealed together in some ways in their participation in therapy.

Therapy is the way, designed in philosophical prophecy, for persons to become and be healed of mental-spiritual illnesses depriving them from participation in their creation-of-life.

### **‘Connections’ in Jefferson-Freud-Lennon in ‘their’ Involvement in ‘Life-Giving’ Therapy**

Jefferson-Freud-Lennon have and have had in common their therapeutic self-analysis; mapping and logging their own therapy and that of others; their pursuit of freedom for themselves and others through therapy, especially from whatever sources were causing them pain ; their therapeutic patience, and being visionary regarding their own illnesses and those of others; and their envisioning their therapeutic needs and those of others; and their envisioning their most advisable ways to proceed to therapeutically fulfill those needs.

### ***Self-Analysis***

### ***Personal Power and Agency in Prophetic Biology***

Persons in their ordinary pursuits of position and power and acceptance in their everyday activities are unaware of the pure glorifying of personal power. What they are proximally and for the most part unaware of is that this glorification is one of personally self-subsisting glory in their own personal agency which is founded and fulfilled in their becoming enabled, in Divine light, to find and fulfill their own glory personally.

The question of the nature of personal power and agency is one of the nature and correlation of personal individualizing and grouping and universalizing . This is a question of aeonic ecstatic-spatio-temporality and cannot be adequately comprehended by attempting to understand it only in terms of personal existence being simply linear-sequential in its spatiotemporality or being circumscribed by ordinary conceptions of the nature of birth and death and the conceptions of personal spatio-temporality implied by these conceptions. Personal power and agency is aeonic ; that is to say, it ebbs and flows in accordance with aeonic spatio-temporality.

In the aeonic nature of personal power and agency and in its ebb and flow the correlation between the individuality and grouping and universalizing of the most appropriate personal agency in the midst of personal self-subsistence ebbs and flows . This ebb and flow pertains to the relative distinctness or indistinctness of persons.

From time to time grouping and universalizing of man into various societies, governments, nations, states, religions, and social, political and religious groups often lose sight of the nature and Reality of personal agency. In both overt and subtle forms individual personal agency is destroyed or in various ways dissipated and made indistinct .

On the other hand and from time to time certain individuals gain such social, political or religious power over these groups that they dominate themselves and others so inappropriately that they destroy or dissipate the personal agency of themselves and numerous others under their jurisdiction. Whenever and to the extent that this occurs, personal agency is deglorified .

But in the midst of these problems of cultivating personal agency persons from time to time become enabled to preserve and magnify their personal agency through envisioning the identity and growth of personal agency through the envisioning power of prophetic biology. This power cultivates and enhances their very own personal self-subsistence in the midst of their growth in to their very own pure glorification of their own personal power, together.

This personal glorification, though bodily biological, cannot be perceived by modes of observation making it publicly observable, but is made known to persons through their capabilities to envision personal existence through prophetic biology. Though not publicly observable, persons glorifying their pure personal power, are from time to time subjected to criticism and various challenges by some persons not appropriately envisioning the nature of this personal self-subsistence. As pure personal power grows, however, these persons become enabled to maneuver creatively through these challenges and when crucified are enabled through their personal self-subsistence and the personal power of their own personal agency with in themselves, in Divine light, are enabled to resurrect their personal glory.

Aeonically, as persons grow more and more into the personal glorification of their personal agency, the distinctness of their personal agency in their own personal individuality is enhanced. At the same time the universal nature of the creation-possibilities of man in general is enhanced. (III:Ch. 19, pp.23-24)

## CHAPTER 5

### Michael-Adam-Abraham

#### Being-in Situations in Personal Ecstatic-Spatio-Temporality in Personal Multidimensionality

There is a dilemma between some concluding that in personal existence a person exists exclusively as an individual and some concluding that persons exist primarily or exclusively as entities in groups (families, clans, communities, states, nations) and some concluding that being a person in personal existence is only and always being subservient to being in itself.

What is typically overlooked in all of these conclusions is the fact that both individual and group existence places persons in situations on the *boundary* overlapping the world (groups) and personal and individual existence in the world; and thus Are realms of ambiguity. Even Being-in realms of ambiguity at times, persons Are such that they Are *always* in situations in which they *always* in their personal existence embody faculties of apprehending in various ways, including being philosophically prophetic, their very own *personal possibilities* for discovering ways for personal growth and for expressing their ways of Being-themselves *essentially*, conducive to their participation in the creation of their lives and that of others in *personal appropriation* in-Being-in their incarnate *flesh-spirit* *personal concern*. (III:Ch.15, p. 7)

In their lostness and fallenness away from who they essentially are in their very own personal rhythms and attunements, persons are involved in varying degrees of inappropriate scattering in and of their lives, and thus are often motivated by inauthentic hopes in which anxiety is at times manifest in various ways. Coping with this anxiety, some may become stimulated to work toward bringing themselves back from this lostness and fallenness into creative appropriation in their lives. The most appropriate gathering from this scattering is that in which persons, in varying degrees, become authentically and currently individualized and grouped together and universalized in those combinations of personal existence which are appropriate; it is the appropriation, or an approximation thereof, of their most appropriate *boundaries* in and of their personal existence.

The appropriation and appropriating the appropriateness of what is appropriate in personal presence is the *presencing* and allowing-to-Be-present personally, the *essential* nature and character and personal rhythms and attunements in a person's personal existence. This appropriation always tends toward and to draw forth from boundless concealment, Realities in *personal presence* which are appropriate to be revealed in these situations. (III:Ch.27, p.29)

Again, though from the point of view of both ordinary and technical philosophical logic it may seem to be contradictory that a person is always simultaneously the same person and not the same person, yet this is the case, since persons embody ecstatic-spatio-temporality in their multidimensionality in their personal existence. In other words, a person can be a trumpet soloist and know nothing of philosophical prophecy in a particular situation in life and in another situation of life be a philosophical prophet and not then be capable of playing a trumpet solo as he once was, and yet *be the same person* who in one situation of life was a trumpet soloist and in another is a philosophical prophet.

#### Michael-Adam-Abraham Blessing all Families of the Earth in Patriarchal Ecstatic-Spatio-Temporal-Multidimensionality

The Lord said unto Abram I will make of thee a great nation, and I will bless thee, and make thy name great and thou shalt be a blessing; and I will bless them that bless thee, and you will see that those that curse thee are cursing themselves, but not you, thereby: and in thee shall *all families of the earth be blessed*. (Gen. 12:2-3)

Thus, in this situation of life of Abram, something of pivotal significance was revealed to him regarding his cosmic way-of-Being who he himself essentially Is-as-Having-Been-and-Will-Be, in his ecstatic-

## CHAPTER 18

### The 'Prelude' to Philosophically Prophetic Creation of Life Therapy

Jefferson-Freud-Lennon

#### A 'Pivotal' Prophecy

Give not that which is holy unto the dogs,  
neither cast ye your pearls before swine,  
lest they trample them under their feet,  
and turn again and rend you.

Ask, and it shall be given you; seek  
and ye shall find; knock and it shall be opened  
unto you; For everyone that asketh receiveth;  
and he that seeketh findeth; and to him that  
knocketh it shall be opened.

Or what man is there of you, whom if his son  
ask bread, will he give him a stone? Or if he ask  
a fish, will he give him a serpent?

If ye, then, being evil, know how to give  
good gifts unto your children, how much more shall  
your father in heaven give good things to them  
that ask him?

Enter ye in at the strait gate: for wide is the  
gate, and broad is the way, that leadeth to destruction,  
and many there be who go in thereat:

Because strait is the gate, and narrow is the way,  
which *leadeth unto life*, and *few there be that find it*. (Mt.7:6-14)

Philosophical prophecy is an in-depth aspiration  
in some persons to Be and Be counted among these few,  
in creation-of-life personal *patience* and *appreciation*  
gentle-power, bonded and sealed *together*,  
through receiving that *bread* from their Father in Heaven.

To know how to be a participant in the creation-of-life it is necessary to be awaringly involved in knowable mystery in and of incarnation and heaven-earth fusion in personal multidimensionality.

#### Cosmic Genetics

A metaphysical mystery in the situation in life in which some few persons become and are participants in the creation-of-life includes the *emergence* of their personal cosmic *possibilities* and capabilities to do so in and from their cosmic genetic genealogy, which was and is their Being and Becoming themselves essentially, bonded and sealed together in and with and through Michael-Adam-Abraham-Moses-Plato-Augustine-Freud-Jefferson-

shadows of bitterness and frustration, John is *struggling for his existence, surviving only by this power to reveal himself*. [Cf.p.240]

John's magic, his musical *metamorphosis*, is a phenomenon that continually surprises me (is classical). The creation of Instant Karma was one example. Also incised in my memory was John's transformation at the Toronto Rock n Roll Revival, when I saw a pathetic figure of a man, crying, throwing up, and convulsed with fear, who walked out onto a stage and gave an inspired and inspiring performance. [Cf.pp.241-242]

### ***The Creation of Life: John Lennon Confronting his Pain in Creative Therapy***

The ability to create out of pain has been a constant background of John Lennon's career. His continual life drama, the special character of his *proximity to tragedy* goes along with the will (to) personal power [Nietzsche] to unify through music the disparate aspects of his person-ality. In the song Intuition, on the Mind Games album, John tells us that when he struggles in the night it's the magic of the music that shows him the way, and in the song #9 Dream he sings of *music touching his soul*. John's *confrontation* with pain and the authority with which he tackles it is provocative and invites a *response* from the listener, making it hard to ignore such lines as Please help me, I'm drowning in a sea of hatred.

I always felt that John's primitiveness was synonymous with the pain and loneliness of his childhood and the resulting intense urge for self-expression. The frankness, the unrestrained compulsion to confide, to lay himself bare, and the intensity of John's thoughts created a style which is direct and effective, honest and alive. And in the shadows of bitterness and frustration, John is *struggling for his existence, surviving only by this power to reveal himself*.

Continuing the analogy with primitive painters John said: Just like Van Gogh was, or any of these people. I'm interested in *expressing myself* like they expressed it, in some way that will mean something to people in any country, in any language, and at any time in history.

Vincent Van Gogh during his lifetime was concerned with the same ambition. He wrote: Yes, here in my head, behind the walls of my brain, great things reside. I shall be able to give something to the world, which will keep people concerned and thinking about for centuries.

Lennon and Van Gogh are both artists with an *innate inner vision* who have led eventful and agitated private lives. They both created out of pain. And they have shared the common themes, in the midst of their pain, of hope and failure, love and loneliness, their life dramas touching moments of being sensational. [Cf.pp.240-241]

Basically I'm what I call a primitive musician, John has said, meaning no schooling didn't ever take the instrument that far, just far enough to enable me to do what I wanted to do, which was *express myself*. I put it as primitive, like those primitive painters that show I look upon me songs and the *music I make personally*.

spatio-temporal-multidimensionality, *always Blessing* all families of the earth *patriarchially*.

### ***'Types' of Patriarchs***

All patriarchs in all cultures and families and peoples have in common Being Fathers of the Faithful, but there are, nevertheless, several types of patriarchs. The eldest male in tribal cultures throughout human history is not the chief of the tribe, who is typically the warrior-chief or one who inherits his position from his father who had from his father, for generations; nor is he the medicine man, who becomes so through some charismatic capability to heal the sick and divine future events for the tribe and individuals in the tribe. The eldest male in tribal cultures is the *patriarch* who, though holding no official position in the tribe, is taken to be the person of greatest wisdom and good judgment in the tribe, consequent to his having had more extensive experience in all aspects of life than any other male; and is therefore always consulted by tribal officials in all matters of importance to the tribe and his suggestions bear considerable weight in tribal decisions.

When cultures complexify and develop urban settings and social and economic and political and religious situations in life, there are patriarchs in each of these urban components of life, although they are not so named and the titles of their positions correspond to that component in their society in which they are active. Their patriarchality, as in the case of tribal cultures, consists of their wisdom and good judgment consequent to their maturation in making good use of extensive life experience. Their patriarchality, then, is not identifiable by whatever title they may have in an organization, but by accurately identifying their wisdom and consulting with them accordingly.

### ***Religious Patriarchs***

#### **Old Testament**

The word patriarch is not used in the Old Testament. Nevertheless, the first *patriarch* identifiable specifically as such was Abraham. Information about Abraham in scripture is that literary expression identifiable as mythological, which presents personal Reality in specialized and exceedingly valuable non-historical ways. Mythology is a resource of and for representing certain aspects of personal Reality that, whenever and to the extent that they are *envisioned* by persons, may become applicable in their lives toward and for their own maturation of most appropriate ways of Being-themselves. It is in these senses that the *patriarch* Abraham is referred to and discussed here.

### ***Michael-Adam-Abraham Freedom 'in'to Multiplying and Replenishing the Earth in Creating Life***

The Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee [to-Become a *first father* of] a great nation, and I will *bless* thee, and make thy name great; and thou shalt be a *blessing*. (Gen.12:1-2)

From the perspective of philosophical prophecy, this Divine *admonition* was to create in Abraham the freedom to become a *first father* of *blessing all families of the earth*.

When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will *multiply* thee exceedingly and thou shalt be a *father* of many nations. (Gen. 17:1-4)

[After being called upon by The Lord to sacrifice his son Isaac] The angel of the Lord called unto him out of *heaven*, and said, Abraham, Abraham; and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. In *blessing* I will *bless* thee,

and in *multiplying* thee I will *multiply* thy seed as the stars of the heaven. (Gen.22:11-17)

So far as records transmitted from generation to generation from antiquity indicate in their form and style of being scripture, in a significant sense Abraham was the pioneer and therefore the *first patriarch* in human history; in cosmic ecstatic-spatio-temporal-multidimensionality, it is also appropriate to say a cosmically first patriarch in all of personal existence. In some kind of Divinely instituted linkage with and in similitude with Melchizedek, King of Salem, who was said to be a king without father, without mother, without descent, having neither beginning of days, nor end of life, Abraham, as the *first patriarch*, was without father.

In scriptural mythology, Abraham is linked up with Melchizedek, identifying them to-Be in the same lineage, a lineage of persons who are *heirs* of the *promises* of God, through His Holy Spirit of Promise, and received by them, that through Him their inherent potentialities and possibilities were to-Be and Become enabled to-Be *multiplied* and to assist others to-Be *multiplied* in their lives in miraculous ways.

Through Him their ecstatic-spatio-temporal-multidimensionality would Be *multiplied* in such ways that their sharing together their *tithes* from their *increase* in Becoming and Being enabled to *multiply* their own ecstatic-spatio-temporal-multidimensional capabilities would make it possible for them to foundation and establish and maintain the mythological but very Real City of Salem (the bonding of the Old and New (Jeru)Salem] The City of Heaven-Earth fusion of righteousness and peace. (Heb.6: 11-20; 7:1-3)

These mythologies should not be confused with their having identified lineages in the same way that ordinary biological descent and lineage are identified. Their firstness consisted of their lives Being so *paradigmatic* that the patterns of their lives are so significantly instrumental in understanding this component in the totality of human-personal existence that the creation of the lives of persons Being-in-attunement-touch with their lives are significantly enhanced thereby. Identifying the *patriarchality* of Abraham accurately and adequately can only be accomplished by personally *envisioning* it and making personal application of it in one's life by in Reality Living it. (Heb.7:1-4)

Philosophical prophecy is aware of the necessity for and desirability of the giving and receiving of *patriarchal blessings* to-Be personalized. To do so requires a new look at lineages *Being-personalized*. Patriarchal blessings prophesy the lineages in which persons Become and Are Really Alive. Their lineages may or may not include and Be their ordinary biological lineage as traceable through ordinary genealogical research. If this were not the case, patriarchal blessings would not be necessary or desirable in human history to prophesy lineage, since ordinary genealogical research would be completely adequate to do so.

Patriarchal blessings prophesy, as suggestions, the basic outline of the personal areas of life to live-in and live-by for persons to envision and discover and dwell-in to Really Be-in and Become Really Alive in their own personal lineage. In other words, they prophesy who and in what ways, in addition to themselves and their very own developing gifts of prophecy, they are the heirs of; in other words, they become enabled to envision and know who their patriarch is or their patriarchs Really Are who are Really giving them patriarchal blessings; and what the meanings are of these blessings and how to live-in and live-by them. This is who *the seed* of Abraham Were and Are and Is *the land* in which they dwell.

### ***Michael-Adam-Abraham Patriarchially Blessing All Families of the Earth 'in' Cosmic-Freedom***

Apparently Terah, the mortal father of Abraham, had aspirations to be the first patriarch in human history by moving his mortal family from Ur of the Chaldees, to go into the land of Canaan, but where he died without becoming a patriarch. This familial setting and the lineage of Terah were not conducive for Abraham to become the first patriarch, so

The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great and in thee shall all families of the earth be blessed. (Gen. 12:1, 3)

This was a *patriarchal blessing* given by The Lord, the only one capable of giving him one at that time, to Abraham and became the basic outline of the Live-in model for patriarchal blessings for Abraham, Being first patriarch, to Live-in and Live-by. What, then, is the philosophically prophetic meaning of and for identifying *the*

aware of the rapid deterioration of their relationship.

A book arrived in the mail one morning which precipitated a chain of events that changed John and Yoko's lives radically. The book was *The Primal Scream (Primal Therapy: The Cure for Neurosis)* by Arthur Janov, an American psychologist, and it presented a new approach to psychological thinking. When I read it I thought it was like Newton's apple. This must be it! I said. But I'd been so wrong in the past, with the drugs and with the Maharishi.

*The Primal Scream* describes Janov's method for transforming neurotics into real human beings. Neurosis to Janov means defenses; Primal Therapy is designed to strip patients of all defenses. Janov contends that the defenses (neuroses) are born out of the child's needs, especially his need for love. The child struggles desperately and in vain to please his parents and be loved by them. Finally his unfulfilled needs are blocked from consciousness as a matter of self-preservation, so that the child stops feeling the pain they cause. But the price is tension and neurosis, and the replacement of real needs by symbolic needs. As long as the pain of unfulfilled needs is repressed, behavior will be unreal and neurotic. Only experiencing and working through Primal pain permits the person to get back into contact with his real needs and become a real person again.

After several phone conversations with John and Yoko, Janov agreed to fly to London and begin the therapy. Everything came to a standstill; any projects underway were stopped. Janov's instructions to John and Yoko to prepare themselves for Primal Therapy were difficult, but essential. They were asked to separate from each other 24 hours before the first session and to be completely alone in a room with no television, radio or phone. They were just allowed to have *pencil and paper to write with*. (some form of mapping and logging)

It was the first time John and Yoko had been apart from each other for over two years. When Janov arrived I was surprised by his warmth and youthful appearance. He had the *personal presence and aura* I didn't expect in that of a psychiatrist, but I instinctively felt that John and Yoko would get on well with him. The initial stage of Primal Therapy took three weeks; Janov had a session with John and Yoko separately, every day. After the first week at Tittenhurst Park, their elaborate home, it was decided that everyone should move up to London. John took a suite at the Inn on the Park Hotel. I went with Yoko, who was in a fragile and nervous state, and checked her into the Londonderry, a few yards down the street.

The layers of tension stored inside John finally were released as he slowly made the connection with their origins. In Mother he wrote: Mother, you had me, but I never had you./I wanted you, but you didn't want me. Father, you left me but I never left you./I needed you but you didn't need me. And in Isolation;

Just a boy and a little girl./Trying to change the whole world/Isolation.../We're afraid of everyone/Afraid of the sun/Isolation.

At the end of the three weeks Janov explained to John and Yoko that they would have to go to the Primal Institute in California if they wanted to complete the recovery, because the whole process took four to six months to be really effect. An important part of Primal Therapy was joining in group sessions. There Post-Primal groups met twice weekly, and their function was to stimulate group members into new Primals.

They stayed there for four months. The thing in a nutshell, said John, [is that] Primal Therapy allowed us to feel feelings continually, and those feelings usually make you cry. That's all. Because before I wasn't feeling things that I should. I was blocking the feelings.

John, however, did not emerge cured. Although the pain was not taken away, he underwent a significant growth experience that was both rewarding and important; he developed the ability to isolate and feel his own pain. Post-Primal John Lennon was in more pain when he left California than before, but now he could channel it and work with it. (JL: ODT, Ibid.pp.107-116)

The period of Primal Therapy in 1970 was the dividing line in John's work. Since that time he has been involved with a new kind of creativity and exhibits what Freud has spoken of as a lack of repression. Though there were flashes of this maturity before therapy, something new was happening in Cold Turkey, and the period from 1968, when John first became involved with Yoko, until the beginning of therapy, was a time of intense growth that carried through, with the Primal Therapy added, from time to time, from then on. (JL:Ibid. ODT, p.180)

### **John Lennon's Primal Therapy combined with his *Soul 'Words and Song' Music Therapy***

But the therapy John needed could not be completed by Primal Therapy alone. It needed to be supplemented by his own *soul* words and song *music*.

I always felt that John's primitiveness was synonymous with the pain and loneliness of his childhood and the resulting intense urge for self-expression. The frankness, the unrestrained compulsion to confide, to lay himself bare, and the intensity of John's thoughts created a style which is direct and effective, honest and alive. And in the



Adler's delivery of two papers before the Vienna Psychological Society, Freud maintained that Adler's theory neglects the *unconscious and sexuality*. Underlying Freud's disagreements with Adler was what Freud referred to as Adler's watered-down version of psychoanalysis, which jettisoned such fundamental insights as *Oedipus Complex*, *infantile sexuality*, and the *sexual etiology* of neuroses. [Cf.p.81]

## Freud's Disputation with Otto Rank, Psychiatrist

Otto Rank, a protégé of Freud for 26 years and eventually a psychiatrist with worldwide renown, eventually rejected Freud's Oedipus Complex, with its emphases on early childhood as the source of mental disturbances, as well as the sexual causes of neuroses. He published his therapeutic theory in *The Trauma of Birth*, proposing that neuroses begin with everyone at birth. In his disputations with Freud, Rank argued that his central thesis of birth trauma was really an elaboration of Freud's own thinking in his early development of psychoanalysis; but the question was really one of emphasis and later development in which continued to hold the theory of early childhood trauma as the source of neuroses. [Cf.p.82]

## Participation in Letting-Be in Psychoanalytic Therapy in Psychoanalytic-Philosophy

In his paper, Remember, Repeating, and Working Through Freud noted, The psychoanalyst is well advised to wait and *let things take their course*, which cannot be speeded up. Again, both partners in the analytic enterprise must cultivate *patience*. This working through of the resistance may in practice become a wearisome task for the patient and a trial of patience for the analyst. But it is that part of the work which has the greatest *transforming power* and impact on the patient and which, indeed, distinguishes psychoanalysis and psychoanalytic-philosophy from all those treatments that attempt to influence the patient *only* by means of *suggestion*. This is a participation of analyst and client in Letting-Be what Really and Essentially Is; the essence of truth. For much of his psychoanalytically-philosophical career, Freud, through practicing his own self-analysis, and in spite of challenges to his psychoanalytic theory and practice, especially the theory of Oedipus Complex, Freud was enabled to provide *healing therapy* to and for himself, in creatively confronting and healing himself of the personal pain he experienced in the midst of these challenges.

Though this healing of himself was often a wearisome task for himself, yet he enabled himself to remember his own psychoanalytic methods of healing tensions and anxieties; and to repeat the psychoanalytic process he was so familiar with, this time on himself; until he enabled himself to work through these pains; and to do so with great *patience* with himself throughout this therapeutic process of healing himself. And as often as necessary, he himself experienced this *transforming power* which he had seen heal many of his patients.

## John Lennon

### Primal Therapy

T.S. Eliot wrote that the artist's progress is a continued extinction of personality, emphasizing the gap between the man who suffers and the mind which creates. It is John's narrowing of this gap, to the extent that it is almost unrecognizable, which I feel has contributed to the power of his songs. For John is an artist whose ideas and attitudes only hang together in the context of his own experience. (*John Lennon: One Day at a Time*, Fawcett, Beacon Press, 1976, p.177)

Help was John's first song about pain, about John suffocating inside his Beatle image: And now my life has changed in oh so many ways/My *independence* seems to vanish in the haze/But now and then I feel so insecure.

On his journey to self-discovery John has progressed through many changes and has been led in many wrong directions and I always had trouble relating it to his aggressiveness and the power that he commanded. One day at *Apple* he tried to shed some light on this: I'm inclined to go along first, and then work it out. Whatever I'm really thinking about, I don't find out till later. (slow thinker) (JL:ODT p.177)

John Lennon's sensitivity to other people often left him vulnerable to their ill-advised requests or aggression. Early in 1970, in addition to the difficulties of the Beatles breaking up, there were mounting tensions in his relationship with Yoko, which became more destructive day by day. He retreated into passivity and inertia. Living with them became harder day by day. Besides Val the cook, I was the only person around and I was acutely

seed of Abraham and *the land* in which they dwell?

## CHAPTER 6

### Michael-Adam-Plato

#### 'Situations of Life' and 'Plateaus' in the Discovery and Growth of Philosophy in Human History

To accurately and adequately comprehend the situations of life and the various plateaus of insightful discovery in human history that relate *meaningfully* and *significantly* to and are pivotal steps along the way to the current philosophically prophetic discoveries of and participation in what Really Is the nature of *The Creation of Life*, it is necessary to understand and know the situations of life and plateaus along the way which eventually led step by step to this discovery. This is necessary in order to discover at what points and how and why and in what ways the thinking and philosophizing of those persons in situations of life and plateaus along the way succeeded and failed in various parts and aspects of their thinking; and thereby to become enabled to Really envision and participate personally in *The Creation of Life* by benefiting from both these successes and failures.

Plato's philosophy was developed in what Jaspers refers to as a time in human history of an axis of world history that passes through the 5th century B.C. in the midst of the great spiritual creativity between 800 and 200 B.C. with Confucius and Lao-Tzu in China, the Upanishads and Buddha in India, Zarathustra in Persia, the Prophets in Palestine, Homer, the philosophers including Plato and the tragedians in Greece. (Jaspers, p.60)

Plato was born one year after the death of Pericles; as a child and young man he experienced the downfall of Athens and the disastrous political turmoil. In this situation Plato was spurred on by his family to become passionately drawn to political life. But he recognized the hopelessness of the situation.

In Athens after the catastrophe, the oligarchy of the nobles proved so lawless and unjust that the former problems of the government of the democracy of uneducated and ill informed citizens seemed like pure gold by comparison; Plato refused to participate. The restored democracy seemed to offer him an opportunity. But it was this democracy that condemned Socrates to death. After the death of Socrates, condemned by political and religious forces and by those philosophers referred to as Sophists, expert in rhetoric and argumentation and persuasion and disturbed by Socrates philosophical teachings, and being forced to drink hemlock poison, Plato made the pivotal decision to withdraw from public life and live for philosophy.

The Sophists claimed to teach *aretae*, or excellence, particularly of the political sort. They aspired to teach men how to achieve success and power and win in dialogue and discussion and argument, without establishing a moral foundation to proceed from. Socrates argued in favor of pursuing that *aretae*, or excellence, in what is most important of all, which is the ethical *aretae*, or excellence, and which relates to being and to what men *ought to do*, and to the particular qualities of justice, courage, wisdom, prudence, piety, magnanimity, and to find and be fulfilled in the epitome of all *aretai*. (Jaspers, pp.4, 14)

Plato saw man in the situation of total disaster that arises through his thinking, if it is false and fails to understand itself. Since, with the great Sophist movement, all traditional beliefs had been shattered by Sophist criticism, Plato found it to be necessary to seek the right way through thinking itself, with the instruments of the very same thought that was leading to such disaster. In Plato we see the first great movement of thought against the dangers and falsifications of enlightenment, but by way of increased *enlightenment*, by way of the reason that *transcends* the perversions of the understanding and, thus, subjective distortions. (Jaspers, p.58)

#### 'Intimations' of Personal Ontology – Care for Your Own Soul

Plato's philosophy began with the overpowering impact of Socrates upon him as a young man. Socrates awakened him to the one thing that is important: to *care* for your soul by leading the right life oriented *toward eternal being*. (Jaspers, p.9)

Before Plato, the *soul* was a name for a being inside the cosmos, or for a vital force. It was immortal, taking the form of a shadow, migrating into new births, or eternally tortured in hell. Thinking toward something that *transcends* and precedes these myths, Plato conceives the *soul* as *what man himself is, his rational essence* (Jaspers,

A basic theoretical premise of Freud's psychoanalytic practice was his theory of Oedipus Complex, which presumed that anxiety neurosis could always be traced to childhood disturbances. This included a sexual etiology, or cause, of anxiety neurosis. He recognized that his own remembered infatuation with his mother and jealousy of his father, and then mistakenly presumed that this was such a general event in early childhood that it was universally true for all children and all of mankind. [Cf.p.76]

There were days when Freud dragged himself about because he had failed to fathom the meaning of a dream or a fantasy, and then came the days when a flash of lightning illuminated the connections and lets me understand what had gone before as a preparation for the present. He found it impossible to convey any notion of the intellectual beauty of the work. He didn't claim that every feature of his theory was by this experience of enlightenment.

#### Psychoanalytic-philosophy in Formulations on the Principles of Mental Functioning

In his paper, Formulations on the Two Principles of Mental Functioning, Freud sharply distinguishes between two ways the mind works: the primary process is characterized by an inability to tolerate the modulation of wishes or any delay in their gratification. It obeys the pleasure principle. The other, the secondary process, develops the human capacity for thought and is an agent of judiciousness, of beneficial postponement. It obeys the reality principle. [Cf.pp.92-93]

#### Psychoanalytic-philosophy in Freud's considerations of Freedom

It is a crucial point in Freud's theory that there are *no accidents* in the universe of the mind. Freud never denied that humans are exposed to chance; on the contrary, he insisted on it: We like to forget that in fact everything in our life is *chance*, from our genesis out of the encounter of spermatozoon and egg onward. Nor did he deny that human choices are real; one aim of psychoanalytic therapy was precisely to give the patient's ego *freedom* to decide one way or another.

But neither Freud's chance, nor his freedom, is an *arbitrary* or *random* manifestation of *spontaneity*. In his view of the mind, every event, no matter how accidental its appearance, is as it were a knot in intertwined *causal* threads that are too remote in origin, large in number, and complex in their interaction to be readily sorted out. True: to secure *freedom* from the grip of *causality* is among mankind's most cherished, and hence most tenacious, *illusory* wishes. But Freud sternly warned that psychoanalysis should offer such illusory fantasies no comfort.[Cf.pp.89,260]

#### Freud's Contributions to Therapy of Major Current Value – *Transference*

In addition to self-analysis, Freud's theory and practice of *transference* reveals profound insight into life-giving therapy. What is equally important in both self-analysis and psychoanalysis with a client is that the analyst relatively anonymous and attentively passive offers themselves as a kind of screen onto which the patient projects their passions, love and hate, affection and animosity, hope and anxiety and any other source of mental and emotional disturbance. This becomes and is a therapeutic *transference* back and forth from client through therapist, on which so much of the *curative work* of the psychoanalytic process depends, and is by definition a *transaction* between two human beings. It thus becomes evident here that the analyst and the client are consulting together in their own free-will and in-depth desires to do so. [Cf.pp.90-92]

From the major contribution to therapeutic healing this therapeutic transference makes to persons with anxiety tensions and neuroses, philosophical prophecy goes on the awareness of visionary persons becoming enabled to *absorb sin metamorphically*. [Cf.Ch.19]

#### Confronting the Pain Creatively

(P&P, Vol. I, p.988) [Cf, pp.91-92]

#### Freud's Disputation with Alfred Adler, psychiatrist

As in the case with Otto Rank, the disputation between Freud and Alfred Adler was a matter of emphasis, though they agreed on important components of therapeutic theory and practice. Adler's theory emphasized the cause of neuroses being biological and physiological more than psychological, though that was included. After

personal conduct.

*Heart.* But you and I know that all this is false; that there is not a country on earth where there is greater tranquility, where the laws are milder, or better obeyed.

*Head.* True, you and I know this, but your friends do not know it.

*Heart.* But they are sensible people who think for themselves. They will ask of impartial foreigners who have been among us, whether they saw or heard of any instances of anarchy.

*Head.* I did not begin this lecture my friend, with a view to learn from you what America is doing. Let us return then to our point. *I wished to make you sensible of how imprudent it is to place your affections, without reserve, on objects you must so soon lose, which must cost you such severe pangs.*

*Heart.* *And what more sublime delight than to mingle tears with one whom the hand of heaven hath smitten!* But let us now try the virtues of your mathematical balance. *When Heaven has taken from us some object of love, how sweet it is to have a bosom whereon to recline our heads.* Let the gloomy Monk, sequestered from the world, seek unsocial pleasures in the bottom of his cell! Let the sublimated philosopher grasp visionary happiness while pursuing phantoms dressed in the garb of truth! Believe me then, my friend, that *that is a miserable arithmetic* which would estimate friendship at nothing. *Morals were too essential* to the happiness of man to be risked on *the uncertain combinations of the head.* She laid their foundation therefore in sentiment, not in science. A respect for your grave laws and maxims, a desire to do what is right, has sometimes induced me to conform to your counsels. [Cf.pp.172-173]

### Therapeutically Absorbing the Pain in Joy

On the surface, it might appear that Jefferson's Head and Heart are antagonistic to each other and that he is schizophrenic and his pain far outweighs his joy in his being enamored together with Maria Cosway and their having had their romantic relationship uselessly; and that his self-analysis was not therapeutic.

The opposite view is, however, the *therapeutic Reality*. Envisioning *Carefully* what his head is up to reveals that he is not in fact schizophrenic and that the ultimate motive stimulating his head into action is very great in-depth *Care* for his heart and that *together* they are engaged in his *Care for his own soul*.

At the same time, it is clear that the Joy of their being enamored together will never be dissipated, even though their opportunity of again cavorting around together in the same social and cultural circles may be more rare than in Paris, or *not* again be possible *in exactly the same way*. Jefferson's revolving instinct and intelligence revealed to him, in a higher than a 75% philosophical statistical percentile of intelligence, much of the nature of his personal *therapeutic-healing resources* embedded and inherent in his personal ontology, and especially the *personal therapeutic power* in and of his memory, conscience and Care; which his Maria Cosway Journal mapping and logging reveals.

When his head frequently stirs up his memory, conscience and Care in and for their having been and continually continuing to-be enamored with each other together, then both Jefferson and Maria Cosway are eternally bonded together in much more Joy-love than any separation pain that may also be present in them. [see verification for this in the *italicized* passages of Jefferson's Head and Heart therapeutic dialogue with himself and Maria Cosway]

### Freud

#### Psychoanalytic-philosophy in Self Analysis

To prepare himself for practicing psychoanalysis and for his own personal benefit, Freud in the late 1890s subjected himself to a most thoroughgoing self-scrutiny, and elaborate, penetrating and unceasing census of his fragmentary memories, his concealed wishes and emotions. From tantalizing bits and pieces, he reconstructed fragments of his buried early life. [Cf.pp.90-91]

#### Freud's Mythology of Oedipus Complex – a 'Revelation'

pp. 46-47)

### 'Evolutionary' Development of Comprehending and Being-Awaringly-In The Creation of Life

The philosophy of Plato was a philosophy *Being-Toward* The Creation of Life and as such made a pivotal contribution to the evolution of the Creation of Life through his instinct for and philosophical awareness of the necessity of *Ideas* being involved in and a necessary component in the creation of life. Plato's philosophy of Ideas makes an indispensable contribution to The Creation of Life and as such was a being-toward the creation of life; yet Plato's philosophy, in and of itself, is unable to provide the means for persons to follow for them to actually reach the stage and plateau of themselves *personally* Being-in and participating in the creation of their very own lives and that of others, since his recognition of the philosophy of Socrates, that to care for your own soul, remained for Plato an *impersonal* philosophical precept. This becomes evident upon a philosophically prophetic examination of Plato's theory of the creation of life.

### Plato's Philosophy of Creation

We are told by Timaeus, the narrator, why the Creator made this world. The main reason was his goodness:

He was good, and the good can never have any jealousy of anything. And being free from jealousy, he desired that all things should be as like himself as they could be. God desired that all things should be good and nothing bad, so far as this was attainable. The creator, reflecting on the things which are by nature visible, found that no unintelligent creature taken as a whole was fairer than the intelligent taken as a whole; and that intelligence could not be present in anything which was devoid of *soul*.

For which reason, when he was framing the universe, he put intelligence in soul, and soul in body, that he might be the creator of a work which was by nature fairest and best. Wherefore, using *the language of probability*, we may say that the world became a living creature truly endowed with soul and intelligence by the providence of God.

Plato continues his philosophy of creation by accounting for the creation of time. God decided to make creation more perfect; consequently, he endowed it with immortality. He resolved to have *a moving image of eternity*: time. For there were no days and nights and months and years before *heaven* was created, but when he constructed the *heaven* he created them also. They are all parts of time, and the past and future are created species of time, which we unconsciously but wrongly transfer to *the eternal essence*. (Ancient Philosophy, pp.119-120)

Very significant is Plato's concept of space, which is the *third* principle of the universe. We have (1) an intelligible pattern, (2) a created copy, and (3) space, the receptacle of all generation. Space itself is formless. Nevertheless, it has the potentiality of receiving Forms.

Plato identified space with the principle of Not-being. Since space is eternal, it confronted God in the very beginning of creation. It was God's task to create order out of chaos. Physical space or physical matter is responsible, to a great extent, for *the existence of evil*; somehow it resists the rational tendencies of the Forms. Plato, however, never gave a completely definite answer to the problem of evil.

One of the difficulties in the philosophy of Plato, with regard to philosophical consistency as well as an adequate philosophy of The Creation of Life, is his philosophy being too dualistic. In Plato, we already have the dualism which became so dominant in medieval philosophy. On the one hand, we have the perfect realm of the Forms eternal and immutable and unchanging. On the other hand, we have the realm of matter, which represents a constant flux and is the source of illusion. This is *impersonal* philosophy. (Ancient Philosophy, pp. 119-120)

### The City of God: Plato's Motivations and Purposes – [A 'Premonition' of St. Augustine] – ['Echoes' of Abraham and Melchizedek and The New Jerusalem]

Plato was in *Eros-Love* with Athens, The Polis, The City. Plato is the first philosopher of *love*. Philosophical knowledge is loving knowledge, and to love is to know. Knowledge becomes teachable in loving communication. For Plato the earlier objectivizing myths of a cosmogonic *Eros* by pre-Socratic philosophers become mere abstract parables, so he moves toward the source of *Eros* in the reality of *Eros* itself, that is, in the realization of the true philosophical man. Even the word philosophy means a movement of love, a *philein* (love) of *sophia* (wisdom). Philosophy is not only wisdom but *love* of *wisdom*, which is in the *heart* of the City of God.

## Freedom in *Eros*-Love

But as to all that love is, that is unfathomable, but is partially a knowable and partially an unknowable *mystery*, but is not mystical in the sense of involvement in the mystery religions which contributed in a major way to the destructive deterioration of Athens, away from the early glory of the city. Plato circles around the reality, touching on it only mythologically. Love appears in many figures and fancies, but all are directed toward the One, the true, absolute love that *bears men upward*. In such philosophizing, our freedom and the other man's freedom are gained in an ascending movement. This is a freedom sustained and fulfilled by *Eros*-Love. Philosophical thinking in *Eros*-Love is an upward-tending *Eros*-enthusiasm.

Plato's *Eros*-Love thinking has its source in his *Eros*-Love of Socrates. No other love has ever left such a monument. Plato's *Eros* was real; *illuminated* by this reality, it became a love of everything noble that crossed his path. (Jaspers, pp.44-45)

For Plato, crucial for all success in the world is divine decree (*theia moira*). The freedom of the autonomous thinking of Plato is grounded in an *eros*-love bond with the historic city Athens, enabling him to still remain a true Athenian. Without this, the movement of many of the Sophists led directly to a rootless and deteriorating cosmopolitanism. So, in Plato's indictment of his *polis*, his city, now for the most part not *essentially* what it was and even now *essentially* is, he *idealized* his city's *mythological* past and, even while praising some of the qualities of Sparta or Egypt, affirmed the free intellectual quality of Athens. (Jaspers, p.5<sup>2</sup>)

## Plato's Academy in the Heart and Soul of The City of God [Athens]

Not willing to simply give up on Athens, Plato established a sanctuary for continuing visionary academic pursuits the Academy in the heart of the city, to carry on fulfilling the purposes of the holy city and counterbalance all of those forces contributing to the deterioration of the city away from it *essentially* holy purposes. The value and advisability and providentiality of the visions of the Academy are validated by the subsequent history of philosophy.

Plato continued to make his influence felt in an encapsulated way through his school, the Academy. In his lifetime this was a meeting place of independent persons from all over the Greek world. For 20 years Aristotle belonged to the Academy. It has been identified to be a school of visionary views and systematic philosophical investigation which provided the background for the writing of the dialogues, representing the actual dialogues taking place in the Academy and mythologized for a timely philosophical resource of wisdom for all ages.

According to this view, the dialogues are exoteric writings based on the esoteric philosophizing in the school. The dialogues are *idealizations* of the finest conversations from which Plato derived his extraordinary experience of *refined* dialogue, of the possible perversions of discussion, of personal friendship based on common intellectual interest, of the different kinds of opposition and estrangement, and above all, of the success or failure of attempting to cultivate philosophical wisdom. (Jaspers, pp. 61-62)

## God and The Soul in The City of God [Athens]

When we turn to Plato's concept of God, we realize immediately that it is different from the Homeric view, who pictured the gods as being intensely human and spread immoral tales about the gods. In Plato's early dialogues, there is very little detailed analysis of the gods. In the *Republic*, he makes it clear that the gods cannot be creators of evil and that therefore we must seek other causes. In the *Phaedo*, the gods are our guides after death, but still they do not play a prominent part. In the *Timaeus*, we find the myth of creation. God appears as a ruler, but he does not create the world from nothing.

Plato's discussion of the gods appears most fully in the *Laus*, in which he is especially concerned with the atheists in both Athens and also the rest of the Greek world, whom he strongly condemns. Plato tried to prove that the gods exist, that they care for humanity, and that they must be worshiped according to the laws of the country. In the *Laus* God is the supreme principle of life, and, to some extent, has replaced the Forms.

In his discussion of religion, Plato pointed out that the *soul* is prior to the body and that it guides nature *teleologically* (purposefully). He identified *souls* with the gods. The confuting of atheism is most clearly given in the tenth book of the *Laus*, in which the main speaker, the *Athenian*, represents the Platonic viewpoint.

Cleinias, who comes from Crete, believes it is easy to be convinced of the existence of gods. Do not all men, Greeks and barbarians alike believe in them? The *Athenian* holds the view that the atheists will not be impressed by

society in his own time. [Cf.p.153] [Cf.p.189]

## Thomas Jefferson Therapeutically 'Mapping and Logging' his Maria Cosway Relationship

Thomas Jefferson and Maria Cosway were enamored with each other, starting from the time they first became acquainted at the beginning of his six year tenure as U.S. Ambassador to France during the French Revolution period. She was on business with her husband from London, was an artist and musician as was Jefferson and they participated together in the same social and cultural circles.

A dilemma in their association together was Jefferson's commitment to his young wife Martha on her death bed that he would never remarry and Maria Cosway's being married at the time to a British businessman. Another dilemma faced by both was the question of conscience. In this situation, their dilemma in their being enamored together was one of simultaneous *Joy* and *pain*. Their *confrontation* of their Joy-pain included the wisdom of confidential privacy.

The inspired philosophical basis for the advisability of the wisdom of confidentiality in Jefferson was a major ingredient in his contributions to mankind, whether or not few are aware of this. There is no record available of whether or not this was thoroughly dialogued with Maria Cosway, but the great probability is that it often was.

Jefferson journaled his way of resolving creatively his Maria Cosway separation pain:

Having performed the last sad office of handing you into your carriage at the Pavilion de St. Denis, I turned on my heel and walked, more dead than alive, to the opposite door, where my own carriage was waiting.

*Head.* Well, friend, you seem to be in a pretty trim.

*Heart.* I am indeed the most wretched of all earthly beings, overwhelmed with grief, every fibre of my frame distended beyond it's natural powers to bear.

*Head.* These are *the eternal consequences for your warmth*. This is one of the scrapes into which you are ever leading us.

*Heart.* On my friend! This is no moment to upbraid my foibles. I am rent into fragments by the force of my grief! *If you have any balm, pour it into my wounds.*

*Head.* On the contrary, I never found that the moment of triumph with you was the moment of attention to my admonitions. While suffering under your follies you may perhaps be made sensible of them.

*Heart.* Accordingly, Sir, this acquaintance was not the consequence of my doings. It was one of your projects which threw us in the way of it. It was you, remember, and not I who desired the meeting, at Legrand & Molinos.

*Head.* It would have been happy for you if my diagrams and crochets had gotten you to sleep on that day, as you are pleased to say they eternally do. My visit to Legrand & Molinos had public utility for it's object. A market is to be built in Richmond.

*Heart.* *Oh! my dear friend, how you have revived me* by calling to my mind (*memory, conscience, Care*) the transactions of *that day!* *Go on, then, like a kind comforter, and paint to me the day we went to St.Germains, Marly, Lucienne, Madrid, Bagatelle, et al.*

*Head.* Thou art the most incorrigible of all the beings that ever sinned! I reminded you of the follies of the first day, intending to deduce from thence some useful lessons for you, but instead of listening to these, you kindle at the recollection. *You retrace the whole series with a fondness which sheus you want nothing but the opportunity to act it over again.*

*Heart.* But they told me they would come back again the next year.

*Head.* But in the meantime see what you suffer. If you had a grain of prudence you would not count upon it. Upon the whole it is improbably and you should abandon the idea of ever seeing them again.

*Heart.* God only knows what is to happen.

*Head.* Well, let us put this possibility to trial then on another point. When you consider the character which is given of our country by the lying newspapers of London and other countries; when you reflect that all Europe is made to believe we are a lawless banditti, in a state of absolute anarchy, how can you expect that any sensible creature would venture among us if you confirm these rumors by your own

The difference between Jefferson's philosophically prophetic faith in a God of Justice and the abstract and thus *impersonal* traditional dogmas about the justice of God of the entrenched and intransigent Anglican clergy was and is remarkable. To embody the faith that the God of creative justice, in miraculous and subtle and flexible patience was *patiently diffusing* and *infusing*, non-interferingly, *intercessory* light and liberality into oppressors, was and is remarkable; and his philosophically prophetic insight was far ahead of even his revolutionary times in his situation in life and is still far ahead of current traditional philosophical and religious ideas of God's justice.

Though the Stoics and Stoicism was a philosophy that didn't rank as high with Jefferson as that of Locke, Bacon and Newton, he nevertheless embodied the stoic value of Stoicism. In a philosophical statistical percentile of above 90%, Jefferson's qualifications to be the first pivotal President of a Republic of Democracy were his personally embodying Being polite, shrewd, restrained, wily, secretive, a kind of toughness while simultaneous gentleness, imperturbability, great power in being a mediator as well as a negotiator and embodying a visionary grasp of the meanings in and significance of the Constitution and the Declaration of Independence far beyond any other person of his day and seldom if ever equaled since. [Cf.p.207]

## ***The Inward Persuasion of the Mind and the Moral Conscience***

### **A Bill of Emancipation of Slavery**

One sees in his fragment of *Autobiography* written in old age how tenaciously entangled were Jefferson's feelings concerning emancipation of the slaves and emancipation of the colonists from the mother country:

In 1769 I became a member of the legislature by the choice of the county in which I live. I made one effort in that body for the permission of the emancipation of slaves, which was rejected; and indeed, during the regal government, nothing liberal could expect success. Our minds were circumscribed within narrow limits, by an habitual belief that it was our duty to be subordinate to the mother country.

The bill Jefferson refers to here was his first legislative act, at age 24. Virginia law at the time permitted emancipation only for meritorious service, whereas in North Carolina and Georgia a slaveholder could free a slave simply by registering the act in the county court. Jefferson asked that the right of emancipation by *free choice* of the slaveholder be granted to all Virginians. His older kinsman, Richard Bland offered the bill as his spokesman and was denounced as an enemy of his country.

Instead of retreating, however, Jefferson within five years moved into the far more radical position of denouncing slavery as an infamous practice. He insisted that its abolition was the great object of desire in the American colonies this a year before the first abolition society was organized in America. When it came to his own private action there was a seesawing, an obvious uncertainty, and also evidence of great ambivalence in Jefferson about black people. (TJ pp.102-103)

Jefferson never spoke specifically of the bigotry of the clergymen of the Anglican church and that denial of the Trinity was punishable on the third offense by three years in prison, or that freethinkers and Unitarians could be declared unfit parents and deprived of their children. He had come to believe, with John Locke, that religion consists in the *inward* persuasion of the mind, that the care of every man's soul belongs to himself.

The measured cadences of Jefferson's famous Bill No. 82, submitted to the Virginia state legislature, proposed the total separation of the anciently meshed powers of church and state rank second only in world impact to those of his Declaration of Independence. Almighty God hath created the mind free. Our civil rights have no dependence on our religious opinions. Truth is great and will prevail if left to herself. She is the proper and sufficient antagonist to error, and has nothing to fear from the conflict unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to discuss and contradict them. (TJ pp.154-155)

While U.S. Ambassador to France and in Paris in 1784 Jefferson was accused of having a love affair with Maria Cosway, a very talented musician and artist on business from England with her husband. He maintained his personal privacy and *conscience* and in his cosmically surfacing private conviction and *conscience* wrote: *a man is master of his own body and may govern it as he pleases*. This was far from being obvious or a part of

this argument.

*Athenian*. The atheists say that the gods do not exist in nature, but are the product of deliberate conventions, which, moreover, vary from place to place, according as each set of men agreed together to make laws for themselves while the principles of justice have no natural existence at all, but mankind is always disputing about them and each alteration has no natural validity, but is taken to be valid as a matter of deliberate convention just at the time and place (the situation) where it is made. Hence our young men are afflicted with impiety.

The *Athenian* proceeds by pointing out that atheism should be met by persuasion, if possible. He describes the philosophy of the natural scientist, who, he thinks, does not understand the significance of the *soul*. It is a matter of great importance, if it can be shown that the leaders of irreligious thought have gone astray in their reasoning.

*Athenian*. I must pursue a line of thought that is perhaps unfamiliar. This philosophy which manufactures irreligious minds inverts the natural order, placing last what should be first, namely the *primary cause of the generation and destruction* of all things. Hence their error about the true nature of the gods. Nearly all betray their ignorance of the character and significance of the *soul*, and especially *its origin*. They do not know that *soul* is one of the first things, older than any kind of body, whose changes and transpositions it certainly controls. And if *soul* is older than body, it follows that the order of things to which *soul* belongs must be prior to the things of the body. (Ancient Philosophy, pp.115-116)

### **Evaluation of Plato's Philosophy of the Nature and Existence of God and the Soul**

In the situation at the time, the philosophy of Plato in the way he challenged the strictly naturalistic philosophy of the atheists of his time was a *feasible alternative* to their philosophy, but didn't actually resolve the problem of their *relativity* point of view that belief in and the views of god vary from place to place, evidence that when each set of men agree together they actually contradict each other's philosophical views. Since the principles of justice vary from group to group and person to person and mankind is always disputing about them and each alteration has no natural validity and is a matter of deliberate convention just at the time and place (the situation) where it is made, these questions of and the nature of justice are not resolved in the philosophy of Plato.

In the situation at the time, Plato's goal, to advocate philosophically the Reality of the *soul* taking precedence over the body and the ultimate *ideal form of the good* being the highest value in existence for counterbalancing and diffusing the atheism and ethical relativism of the Athenian and other Greeks at the time, grasped him with such philosophical power that his energies were devoted to these philosophical interests and vocations, rather than the others.

Also, in the situation at the time, philosophy was unable to visualize the philosophical wisdom, at times recognized in modern philosophy, to realize that the nature and existence of God cannot be demonstrated through the rational means available to philosophy. Like the incapability of Hindu and Ancient and Medieval and Modern Philosophy to adequately and accurately resolve The Problem of Evil, and their philosophical *impasse* regarding philosophically proving the existence of God, none of their resources for composing their philosophies include or account for theirs or any *personal* experiences of *personal* communion and communication with God, in the similitude of the apostle Paul traveling to Damascus.

### **Evaluation of Plato's Philosophy of the order of things: The Soul, The One, The Good, Ideas**

In his philosophy, Plato points out where he considers the philosophy of the natural scientist to have gone astray into being atheism and, as such, irreligious, since this philosophy does not understand the significance of the soul. According to Plato, this philosophy which manufactures irreligious minds *inverts the natural order*, placing last what should be first, namely the *primary cause of the generation and destruction* of all things. They do not know that *soul* is one of the first things, older than any kind of body, whose changes and transpositions it certainly controls. And if *soul* is older than body, it follows that the order of things to which *soul* belongs must be *prior* to the things of the body. (Ancient Philosophy, pp. 115-116)

Due to the strength of the presuppositions regarding God and, in creation, the nature of and how *time* fits into the creation of life, in the situation Plato was living in at the time, his instincts for the *dialectic of eternal circular movement* was not developed. The order of things in Plato's Philosophy are The One, The Good and The Ideal Forms. (Jaspers, pp.35-36)

In the essential characteristics of Plato's thinking, it is directed *toward the One: Aetæa* is one, not many.



The highest authority is one. When the theory of Ideas was developed, the One was called the Idea of the Good. But neither in the form of *aretæ*, nor of the highest authority, nor of the Good, is this One a universal concept under which all phenomena are subsumed as cases. It is not the goal for which we strive. It is not a standard by which we distinguish correct and incorrect. No, it is what truly illumines all definite concepts, what grounds all *aims* in an absolute *aim* beyond which we can question no further, what first makes the merely correct true. It is the guiding principle; to *think and live toward* it lends meaning to existence. (Jaspers, p.18)

The Good is the creative power that confers being itself. The Good, that which is beyond being, is also called an Idea. But the name is misleading. For the good is distinguished from all other Ideas. They are the static, inactive prototypes or models of the things that are, while The Good is the creative power that confers being itself. (Jaspers, p. 31)

The reasoning behind the theory of Ideas is their being a thought content which as such is always *timeless*. The content of the Pythagorean theorem is timeless, its discovery and all subsequent thinking of its content are temporal. The concept whereby a thing has unity and is what it is, is enduring: the individual horse perishes but the concept of the horse endures.

We do not derive what we recognize as enduring from sense perception, but we discover it with the help of sense perception. To our sensory perception of the continuously changing world we add a knowledge that is timeless and enduring. We had this knowledge before our perception (later it came to be termed *a priori* knowledge [Kant]).

In view of the manifold meanings embodied in the theory of Ideas, any attempt to reduce it to a principle and interpret it as a whole is futile. The Ideas play an *essential* role in the *ascent* of thought *toward* being, but their expression changes according to the manner in which the search is communicated. (Jaspers, p.31)

The crowning glory of Plato's theory of Ideas is the concept of the Good. He compared it with the sun in the visible world, for as the sun is the source of all light, so the Idea of the Good is the source of all knowledge. To some extent, the Idea of the Good approaches the status of divinity, for it is the source of Being and superior to truth and knowledge.

To summarize Plato's view of the Idea of the Good, we find that it is superior to all truth and beauty. As the creator of both existence and *essences* it *sustains* all Being. Thus, we have a three storied metaphysical universe: first, the sensible world; second, the Ideas; third, the Idea of the Good.

But there is another interpretation of Plato's metaphysical arrangement, which regards the Ideas merely as *logical essences*. Thus they do not subsist apart from the objects they embody. Likewise, the Idea of the Good merely represents the complete outline of the universe. It does not have an ontological status. It contains only the logical interrelationship of phenomena. (Ancient Philosophy, pp. 112-113)

Thus, there are two views of Plato's theory of Ideas. The first, which is traditional, is ontological and pictures a three-storied universe. The second view, which is more modern in origin, regards Plato's Ideas as logical essences and pictures a one-storied universe. This suggests that the *essential* value of Plato's philosophy cannot be apprehended only logically.

## Plato's Unsystematic Mythological Philosophy

From Early Greek philosophy to modern philosophy, philosophy is ordinarily a systematic investigation and analysis of phenomena related to human thought exploring questions related for the most part to non-object Reality. Being largely *unsystematic* in this sense, Plato approaches non-object Reality through a philosophy which is primarily a *phenomenal work of art*. It may seem barbarous to dismember such works of art as the dialogues, but proceeding on the assumption that Platonic thinking is a system, we encounter one difficulty after another.

But though there is no explicit system and no indication of the stages of Plato's development, wholeness is to be seen in something which pervades the entire work and defies exact formulation, namely philosophizing itself, the continuous, never-ending process wherein the true is manifested.

In our effort to explore Plato's philosophizing, one task will lead us to another. The first step needs to be to *interpret* (envisioningly) the problems discussed in the texts. Each dialogue has its questions and themes. They deal with logic, politics, physics, cosmology, in short, almost every aspect of the world and of human existence. We reflect on what Plato puts into the mouth of his characters, isolate the self-contained discussions of particular philosophical themes, and consider the timeless problems involved. From other dialogues, we borrow related subject matter that may either complement or contradict the passage we are studying. We effect a critique of Plato's ideas by examining the themes themselves in order to see what they show independently of Plato.

If the full truth is attained neither by a discussion of the contents nor by an investigation of the personal

visited with him in Monticello with French leaders and philosophers, the xenophiles, haters of foreigners, faulted and mistook and gravely mistrusted his visionary philosophical wisdom. [Cf.p.205]

This was also confirmed in Jefferson's envisioning the limitations of traditional Christian views of God and atheism. From the perspective of traditional Christianity, and specifically the Anglican church in America, Thomas Jefferson was thought to be and accused of being an atheist because he was aware of the limitations of their doctrines of God, especially their belief that God *interferes* in the affairs of men.

One of the precepts of Deism in general and Thomas Jefferson in particular: God does not *interfere* in the affairs of mankind. On the surface this seems to be contradictory with his calling on the House of Burgesses in Virginia to appoint a day of fasting and prayer asking divine *interposition* to avert the evils of war, and specifically the Revolutionary War. Jefferson envisioned the spiritual Reality of the philosophical refinement of the difference between the *interference* and the *interpositioning* of God which, upon philosophically prophetic reflection, corresponds in spiritual Reality to the ways God in fact relates to man. [Cf.p.164]

## Philosophical Wisdom in 'Veiling' Personal Privacy in 'Situations in Life' of Misunderstandings

The ethical theory of man so far includes a principle of honesty which is presumed to be a necessary principle of virtue. The oath in courts of law in man so far practices to administer justice in American Democracy is a feature of Democracy which is indispensable in the situation in life for which it is designed and is and has been, since its establishment in the United States of America, a provision for justice for American citizens far superior to and surpassing any other form of government so far developed in human history. In this oath persons swear to tell the truth, the whole truth and nothing but the truth, so help me God.

Jefferson was apparently aware of the place of conforming to this oath as it was appropriate in the administration of that justice which involved thoughts and actions in the public domain of life. But in his philosophical wisdom, Jefferson was also aware of the personal Reality that not all elements of justice in personal existence should be matters of the domain of public life and if and when unwisely inserted into public life are and were and would be subject to, and inevitably lead to, destructive misunderstandings among people. This is due to the nature of human existence, in which adequate and accurate information cannot be communicated and conveyed from person to person automatically or even with good intent, since persons are often unprepared to or incapable of receiving certain kinds of communication.

So, Thomas Jefferson was known by some of his contemporaries to be wily and shrewd and restrained, whether they agreed with this or not. Jefferson's emergence during the campaign of 1800 as a resolute, determined, and wily candidate for president can be partially charted, though with some difficulty, in his letters, where he shows himself to be polite, shrewd, restrained, and often secretive. He sent his most confidential letters by special messenger, often with instructions that the missives be burned. (TJ p.429) [Cf.pp.187-188]

## The Philosophical Faith of Jefferson in the God of Justice

Being unique in his religious faith in the situation of his life in Revolutionary times his view of the God of Justice was also revolutionary. In 1800 Jefferson introduced legislation in the Continental Congress that would make all territories becoming states from 1800 on would be states free from slavery. Though six states voted in favor of the legislation it was defeated by one vote and his own state of Virginia had voted against it.

The French historian Demeunier corresponded with Jefferson and noted the irony that his own state had voted against his legislation. In his reply to Demeunier he expressed his unique view of the God of Justice.

What a stupendous, what an incomprehensible machine is man! Who can endure toil, famine, stripes, imprisonment or death itself in vindication of his own liberty, and the next moment be deaf to all those motives whose power supported him thro' his trial, and then inflict on his fellow men a *bondage*, one hour of which is fraught with more *misery* than ages of that which he rose in rebellion to oppose.

But we must *await with patience* the workings of an overruling providence, and *hope* that that is preparing for the *deliverance* of these our suffering brethren. When the measure of their tears shall be full, when their groans shall have involved heaven itself in darkness, doubtless a God of justice will awaken to their distress, and by *diffusing light and liberality* among their oppressors, that they are not left to the guidance of a *blind fatality*. (TJ p.232)

anybody other than Jefferson and Maria Cosway, which he entitled *My Head and My Heart*, until Julian Boyd published it long after Jefferson's death. [TJ xi] (TJ pp.654-667)

## Jefferson's "Mapping and Logging" his Faith and Ethics and Morality and Personal Therapy

When Jefferson was weighed down with racial and family and personal and political problems and in using his conceptions of the American Indian as a model he engaged himself in mapping and logging his faith and repentance and personal therapy in the course of writing *Notes on the State of Virginia*.

The Indian is brave when an enterprise depends on bravery; education with him making the point of honor consists in the destruction of an enemy *by stratagem*, and in the preservation of his own person free from injury. His sensibility is keen, even the warrior weeping most bitterly on the loss of their children.

Here Jefferson, who had himself so recently been occupied in the preservation of his own person free from injury, and who had grieved most bitterly over the recent loss of a child, wrote the overtones of autobiography. So something of his private suffering and guilt were *dissipated* and *expiated* in the seemingly intellectual writing a superior guidebook to Virginia. (TJ p.192) [Cf. p.169]

When, then, Jefferson, for instance, gave therapeutic counsel to his daughters about mother-in-law problems and the spiritual destructivity of being angry, this was visionary therapy.

## Jefferson's Ethical and Moral 'Embodiment' in and Advocacy of his "Passion for Peace"

Thomas Jefferson of all our great presidents was the most orderly and the most acquisitive. He was also the most controlled. The celebrated equanimity of his temper, crystallized in his pronouncement *Peace is our passion*, extended to his private as well as his public life; his daughter Martha described how he lost his temper in her presence only 2 times in his life. (TJ p.1)

When Martha was in some father-in-law and mother-in-law distress he wrote her:

If the lady has anything difficult in her disposition, avoid what is rough, and attach her good qualities to you. Consider what are otherwise as a bad stop in your harpsichord. Do not touch on it, but make yourself happy with the good ones. Every human being, my dear, must thus be viewed to what it is good for; for none of us, no not one, is perfect; and were we to love none who had imperfections, this world would be a desert for our love.

Love and cherish what is good in persons, and keep out of the way of what is bad. Be you, my dear, the link of love, union, and peace for the whole family. (TJ pp.327-328)

While Jefferson was in Paris his young daughter Polly was staying with relatives in America. In correspondence with her he encouraged her to never suffer yourself to be angry with anybody and that you give your things to those who want them and do whatever anybody desires of you in the home. (TJ p.242)

Again and again Jefferson cautioned his daughters against anger and indolence, major vices in the eyes of this controlled and busy man. Anger only serves to torment ourselves, he wrote to Martha. And, Of all the cankers of human happiness and peace, none corrodes it with so silent, yet so baneful a way as anger and indolence. In this burden every object about us is loathsome, even the dearest. (TJ p.45)

We have only to look at Jefferson's lifelong record of control and equanimity in the public handling of even his nastiest political enemies, and a record of incredible industriousness that stopped only with his death, to see that Jefferson had molded and lived his own life very consistently in the same way. (TJ p.46) [Cf. p.170]

## Possibilities for Therapy in-Being 'Visionary'

That Thomas Jefferson was a visionary person is confirmed in his views of the French Revolution. He was visionary enough to discern between the benefits to the people, tyrannized by the French monarchy, eventually establishing a Republic of freedom after the reign of terror, which in the long range has benefited France ever since and the disasters of the reign of terror with the beheading of thousands by the guillotine, not only aristocrats but others as well. So when Jefferson continued a correspondence and association some

figures in their agreements and conflicts, we need to take a further step. Plato guides our attention to something that cannot be understood or demonstrated by reason, something that is not analyzed but merely narrated, namely the *myths*. Despite the rationalist critics who regard these *myths* as superfluous, Plato clearly attaches great importance to them. We are led for a moment to hope that they will reveal the ultimate secret of Platonic truth. But in vain, for Plato expressly gives his *myths* a playful character.

Each of our three steps, interpretation of the philosophical problems, interpretation of the living characters, and interpretation of the *myths*, presupposes a distinct view of philosophy: as doctrine, as a form of *personal life*, as a kind of poetry. Each of these interpretations is justified if and insofar as it *elucidates* (envisioningly) something in Plato's work. But they all fail if taken as means of penetrating Plato's philosophy as a whole.

Thus the study of Plato requires us to learn what philosophy can be; not to presuppose what philosophy is, but to investigate the nature of Plato's philosophizing in its historical envelope (in its *situation of life*) to discover what insuperably great thing happened, what it was that provided Western philosophy with a definitive foundation, whose manifold meanings are perhaps inexhaustible.

This high estimate of Plato involves a methodological conclusion that is applicable to very few philosophers: namely, that nothing in the texts can be neglected as unimportant, that everything must have meaning in a context of philosophical communication, that nothing can be considered from a merely aesthetic or rational point of view. (Jaspers, pp.7-9)

Inasmuch as mythological dialogues are the primary mode of expression of these works of art, it is well to refer to Plato's philosophy to be mythological philosophy. As such, Plato's philosophy is a rather unique approach to a philosophical exploration of the meaning and significance of non-object Reality as well as a pivotal contribution to the possibility of comprehending the meaning and significance of life. Mythology here is those ways through which Plato expresses myth, dialogue, poetry, metaphors, images, ciphers, and symbols.

## Plato: The 'First' Philosopher of 'Envisioning' the Nature of Personal Reality and Existence

Philosophical prophecy is aware of the significant difference between inauthentic and authentic *vision*. Even though much of the philosophical *concern* of Plato over the destructive influence of what was referred to as the mystery religions and its practice of mysticism on the deterioration of Athens, his life and philosophy was visionary in the realm of *authentic mystery*; in which he was vividly aware of partially knowable and partially unknowable mystery. Plato circles around the reality, touching on it mythologically and through myth, discerning the realities of the nature of personal existence in philosophically prophetic awareness.

Historically, the theory of Ideas lived on in an attractive but inadequate simplification. What remained of it was the realm of eternal essences or archetypes—the notion of the eternal truths revealed in the *visions* of poets and artists and in the meditations of the philosophers. In the triad of the good, the beautiful, the true, first uttered by Plato, it passed into a familiar phrase. (Jaspers, p.32)

A necessary mode of thought and dialogue and philosophical investigation to and for becoming enabled to envision realities in and of the nature of personal existence which may possibly lead to the creation and fulfillment of the creation of life discovered and fostered by Plato was and is *dialectic*. Dialectic begins when persons engage themselves in studying carefully *both sides of an issue* relating to the discovery and growth and creation of life; and then expands to several and then many sides of a creation-of life issue; the *Ideal* being all sides of a creation-of-life issue.

Dialectic is both thinking in its *ascending movement* and *thinking in being-itself*. Dialectic is involved in both *differentiation* and *synopsis*. Mere listing and the endless citing of examples brings no differentiation and synopsis of significant issues in the creation of personal existence and brings no meaningful *insight* into these questions. The *essence* of this philosophizing can be grasped only through an over-all *vision* and synopsis. Plato is not primarily thinking of the *abstracting* of a universal from many individual cases; what he has in mind is an *apperception of unity in the essence of personal existence*. (Jaspers, pp. 35-36)

Inasmuch as dialectic philosophizing seeks to investigate philosophically both sides of issues related to the creation of life, there exists a certain kind of tension in this process. Creative philosophizing seeks to be involved in this tension in a creative rather than a destructive way. This tension is an *essential* part of Plato's philosophy.

Though *the good* and *the Ideas* cannot be taught directly, they can be fostered in dialectical thinking. The *illumination* occurs in the thinking itself, but in a thinking that differs from the usual intellectual thinking. It occurs in a *transcending* of all clear determination in the usual intellectual thinking. Every *transcending* thought is once again *transcended*, until it is usual intellectual thinking. Every *transcending* thought is once again

*transcended*, until it is fulfilled in the failure of usual thinking but only through engaging in this very same thinking and thereby becoming enabled to envisioningly *transcend* this usual mode of thinking .

Such *transcending* thought strives *toward* the point where *the Good* itself and *truly and authentically Being a person*, which surpasses ordinary comprehension, is *present* to the *insight*. This is in keeping with Plato's statement that his actual philosophy is communicated not only in writing nor only by word of mouth, but is *actualized* only when *the spark of illumination* passes between two or more persons. (Jaspers, p.43)

### ***The Nature of Justice and The Ideal State***

In the situation of life of Abram, something of pivotal significance was revealed to him regarding his cosmic way-of-Being who he himself essentially Is-as-Having-Been-and-Will-Be, in his ecstatic-spatio-temporal-multidimensionality; The Lord saying cosmically to him in patriarchally blessing him that in thee, Michael-Adam-Abraham, *all families of the earth shall be blessed*. That is, Abram's situation of life at the time would become cosmically expanded far beyond the boundaries of that particular situation of life . [Cf. p. 32]

In some significant sense the heaven-earth spirit of Michael-Adam-Abraham also became and becomes the heaven-earth spirit of Michael-Adam-Abraham-Plato; namely, His-Their magnifying the spirit of *blessing families* into *blessing the polis* in such a way that it becomes *the City of God* and then *blessing the Republic* in such a way that it becomes *The Ideal State* and then magnifying *blessing* the families of The City of God and The Ideal State in such ways that in this heaven-earth spirit , *all the families of the earth shall be blessed*.

All his life Plato reflected on politics. He desired to cultivate a kind of politics that would develop persons spiritually and so lay the foundations of an ethical and just society. The greatest work of his mature age is concerned with the state. (Jaspers, p.5)

The *Republic*, in which Plato's political and social ideals are set forth, belongs to the most influential books of all time. It was directed primarily against the view of Thrasymachus, who argued for an autocratic and totalitarian way of life and posed as a realist. Plato, opposed to such a view, represented ethical idealism.

Thrasymachus was certain that the just is always the loser in comparison with the unjust. For example, when they take public office, there is the just man neglecting his other affairs and perhaps suffering other losses, and getting nothing out of the public, because he is just; moreover, he is hated by his friends and acquaintances for refusing to serve them in unlawful ways. But all this is reversed in the case of the unjust man.

Thrasymachus proceeded to point out the advantage of *mass injustice*. In tyranny, he asserted, the criminal is the happiest of men, since he has widespread power and wealth, and those who resist because they believe in justice are the unhappiest.

Opposed to this cynical view, Plato believed that justice does exist, and he proceeded to develop his concept of the utopian state which is based not merely on convention or on a social contract but on metaphysical ideals and purposes. His utopian state avoids the temptations of wealth and of excessive size. It consists of three classes: one which rules, one which defends the state, and one which carries on the economic activities of the community. Naturally, the state is governed by the wisest men, just as the body is dominated by the soul.

Plato believed in the philosopher-king-ruler. The rulers are to be exposed to a rigorous educational curriculum in order to prepare them to rule in wisdom through the soul. The vital life-experience and courses are philosophy, music, gymnastics, mathematics and *harmonics* to elevate the mind-soul to high *aesthetic planes*. (Jaspers, p.5; Ancient Philosophy , p.127, 128, 130)

In addition to self-analysis, Freud's theory and practice of *transference* reveals profound insight into life-giving therapy. What is equally important in both self-analysis and psychoanalysis with a client is that the analyst relatively anonymous and attentively passive offers themselves as a kind of screen onto which the patient projects their passions, love and hate, affection and animosity, hope and anxiety and any other source of mental and emotional disturbance. This becomes and is a therapeutic *transference* back and forth from client through therapist, on which so much of *the curative work* of the psychoanalytic process depends, and is by definition a *transaction* between two human beings. It thus becomes evident here that the analyst and the client are consulting together in their own free-will and in-depth desires to do so. [Cf. pp.90-92,244]

### **John Lennon's Primal and Soul 'Words and Song' Music Therapy**

A book arrived in the mail one morning which precipitated a chain of events that changed John and Yoko's lives radically. The book was *The Primal Scream (Primal Therapy: The Cure for Neurosis)* by Arthur Janov, an American psychologist, and it presented a new approach to psychological thinking. When I read it I thought it was like Newton's apple. This must be it! I said. But I'd been so wrong in the past, with the drugs and with the Maharishi.

*The Primal Scream* describes Janov's method for transforming neurotics into real human beings. Neurosis to Janov means defenses; Primal Therapy is designed to strip patients of all defenses. Janov contends that the defenses (neuroses) are born out of the child's needs, especially his need for love. The child struggles desperately and in vain to please his parents and be loved by them. Finally his unfulfilled needs are blocked from consciousness as a matter of self-preservation, so that the child stops feeling the pain they cause. But the price is tension and neurosis, and the replacement of real needs by symbolic needs. As long as the pain of unfulfilled needs is repressed, behavior will be unreal and neurotic. Only experiencing and working through Primal pain permits the person to get back into contact with his real needs and become a real person again.

John's magic, his musical *metamorphosis*, is a phenomenon that continually surprises me (is classical ). The creation of Instant Karma was one example. Also incised in my memory was John's transformation at the Toronto Rock'n Roll Revival, when I saw a pathetic figure of a man, crying, throwing up, and convulsed with fear, who walked out onto a stage and gave an inspired and inspiring performance. (*John Lennon: One Day at a Time*, Fawcett, Grove Press, 1976, p.177)

### ***Thomas Jefferson's "Mapping and Logging" Journal Therapy***

#### **Jefferson's "Mapping and Logging" his Psychoanalytically-philosophical Self-Analysis and Therapy**

As in his recommendations of self-analysis toward their being moral persons to his daughters in his correspondence to them, Jefferson engaged himself in self-analysis toward this end and for this purpose. There is no record of whether or not Jefferson encouraged his daughters to map and log their own self-analysis and self-healing therapy but he himself was the most prolific person on record to do so.

Lionel Trilling, in giving the first annual Jefferson lecture in 1972, chose to speak on Jefferson and the life of the mind. He thus carried forward a tradition set in 1826 by William Wirt, who when delivering in Congress the funeral eulogy on Jefferson concentrated on his vision of liberating the imprisoned intellect of man throughout the world. Almost every scholar who has since written about this philosopher-statesman has centered upon his luminous mind and its impact on society.

Before his death Jefferson tried to discourage those contemporaries who wished to be his biographers. I do not think a biography should be written, or at least not published, during the life of the person who is the subject of it. It is impossible that the writer's delicacy should permit him to speak as freely of the faults or errors of a living, as of a dead character. There is still a better reason. The letters [written mapping and logging ] of a person, especially one whose business (and thoughts on a wide variety of subjects), form the only full and genuine *journal* of his life; and few if any can let them go out of their own hands while they live. A life written after these hoards become opened to investigation must supersede any previous one.

The hoards of Jefferson letters and his meticulous plantation records are now available as never before. The magic of microfilm brings them to the desk of any serious student, and the scholarship of Julian Boyd has provided, with masterly notes, printed volumes of letters written to Jefferson as well as those written by him, up to 1791. These numerous volumes contain a classic of Jefferson's mapping and logging , unknown to

## CHAPTER 17

### *Types of Therapy*

#### *The Multidimensionality of Michael-Adam: The Trio Jefferson-Freud-Lennon*

##### Partaking of The Tree of Life

The Lord, who Is Alpha and Omega,  
shewed me a pure river of *water of life*,  
clear as crystal,  
proceeding out of the throne of God  
and of the Lamb.  
In the midst of the street of it, and on  
either side of the river,  
was there, *The Tree of Life*;  
and the leaves of the tree were  
*for the Healing [Therapeuoe] Therapy of the*  
*(people of) the Nations.*  
(Rev.22:1-2)

### *Types of Therapy*

#### Jefferson's "Mapping and Logging" Journal Therapy

Freud was a professional therapist involved in both psychoanalytic therapy with numerous clients over many years, as well as involving himself in self-analysis therapy which healed many of his own personal neuroses. John Lennon sought therapeutic help from a professional therapist as well as engaging himself in self-analysis. Jefferson was neither a professional therapist nor was he under the care of one. Psychoanalytic and psychiatric therapy was not then developed and didn't become so for another century. He was, then, a visionary *pioneer* as a philosophical-political-associates-family-personal self-analysis *therapist*. [for his family therapy Cf.pp.250-251]

In delivering in Congress in 1826 the funeral eulogy on Jefferson, William Wirt concentrated on his vision of liberating the imprisoned intellect of man throughout the world. He began with himself and his self-analysis in his extensive Journal mapping and logging all of his activities in his life, including the affairs of his city of God plantation and his many years of governmental service. A major portion of this extensive mapping and logging Journal was his correspondence. Over these years he mailed over 17,000 letters and received over 5,000 letters. When compiled and published by Julian Boyd a century or so later, largely from microfilm in the Library of Congress, Jefferson's Journals were published in numerous volumes. His Journals were a major resource for him in his therapeutic self-analysis and counseling others. His Maria Cosway Head and Heart self-analysis exemplifies this. [Cf.pp.245-246]

#### Freud's Psychoanalytic-Philosophical Therapy – *Transference*

## CHAPTER 7

### *Michael-Adam-Augustine*

#### *'The Situation of Life' of St. Augustine, The 'First' 'Pivotal' Christian Philosopher*

##### Biography

##### Education and Professor of Rhetoric

Augustine was born in 354 A.D. in a small town in North Africa. His father, Patricius, was a pagan and a lesser official; Monica, his mother, was a Christian. He acquired a classical education in his native town and later in Carthage. As a young man he led the licentious life of a pagan. In 372 A.D. an illegitimate son, Adeodatus, was born to him. In 373, when he was 19 years old, Cicero's *Hortensius* inspired him with a passion for philosophy. (Jaspers, p.65)

##### Augustine's Spiritual Pilgrimage

He was exposed to a rigorous education in his youth, and in his *Confessions* he relates his ordeals at school. He disliked, especially, the study of Greek, which was taught by a merciless schoolmaster who used physical punishment as his favorite method of instruction. He liked Latin literature, especially Cicero, whom he regarded as one of the great thinkers of all time.

Augustine later studied at Carthage after which he became a professor of rhetoric. Still later he taught at Rome, where he nearly starved because his students would not pay him, as was often the case in those days where professors earned their own living by charging fees for their instruction. Rhetoric was a particularly popular subject, since it helped students become experts in argumentation, which was a key to their success in politics and government.

In his early youth he was mainly interested in the study of literature, and he had little liking for philosophy. But after reading Cicero, he realized that the study of literature is rather superficial and that the goal of all intellectual endeavor is the possession of philosophical wisdom. For the first time he began to ask searching questions relating to his destiny and his final goal in life.

Cicero's philosophy, however, was supplanted by Manichaeism as the main influence on Augustine, who was attracted to this philosophy because of its *dualism*, its rejection of Old Testament ideals, and its intellectual version of Christianity. He could accept this faith, for it was in accordance with his own philosophical outlook. On the other hand, he felt contempt for the ideals of his mother, who, he thought, represented the religion of the unlearned and ignorant.

Later, however, Augustine gave up Manichaeism because its followers pretended to know too much. His main disagreement was with their astrological views. He became a Skeptic, for he decided the way of doubt represents real intellectual honesty. Yet even as a Skeptic, he did not challenge the existence of God and his providence; but he could find no assurance about the immortality of the soul and about man's ability to find an ultimate metaphysical truth.

Skepticism did not prove to be a lasting solution. It made Augustine doubtful and uncertain and filled him with anxiety and confusion. For a time he felt that life itself was completely black and had lost its meaning.

He was saved from this intellectual chaos by Neo-Platonism, to which he was attracted by its insistence that the *soul is immaterial* and by its explanation of *the unreality of evil*. Neo-Platonism was a bridge which led him to Christianity, in which he found complete ~~certainty~~.

##### Augustine's Problems with Manichaenism and Skepticism Resolved by Neo-Platonism

He became a Manichaean, but in 382 A.D. perceived the untruth of Manichaean thinking. Manichaenism divided the world into rival realms of darkness and light. Following Zoroastrian patterns, the Manichaeans preached that man should refrain from idolatry, sex, and sorcery. Mani, their prophet, considered woman to be the chief agent

of the devil. Later, however, Augustine gave up Manichaeism. From the very beginning Augustine's thinking is directed toward God. But the Manichaean God with His body in space, at war with the diabolical anti-God, had proved to be a fantastic myth. The Neo-platonic One fired him with its pure supra-spiritual spirituality, but left his soul with a vain, consuming desire that had no counterpart in the reality of the world, that found no pledge of truth in the authority of an encompassing community. (Jaspers, pp.65-66; *Medieval Philosophy*, pp. 342, 343, 356)

## Neo-Platonism

Augustine took over the philosophy of Plotinus. Apparently without a surface awareness, he likely sensed that with some changes it could be Christian. No other philosophy had so great an influence on him. His judgments of the Stoics and Epicureans were always negative. He seldom mentions Aristotle. He had no knowledge of Plato, whom he identified with Plotinus.

He agreed with the fundamental structure of the universe in the *cosmology* of Plotinus, but transformed it into the idea of God: everything has its ground in God. He is *reality* and as such the source of the existence of things; as *logos*, the intellectual light, He is the source of the truth of all things; as the *good per se*, He is the source of the goodness of all things. The three philosophical sciences, physics, logic, ethics, relate to Him in these three aspects. Every question, whether it concerns the world, knowledge, or freedom, brings Augustine back to God. From Plotinus he took his cosmology, the doctrine of degrees, the beauty of the world, in which *evil is only a privation*, a non-being amid the being that is *always good*.

But Plotinus' philosophy as assimilated by Augustine undergoes a radical transformation: Plotinus' One, beyond being, spirit, and knowledge, becomes in Augustine identical with God, who is Himself being, spirit, and knowledge. Plotinus' triad—the One that is above being, the spirit that is being, and the world-soul that is reality—becomes in Augustine the Trinity, the One God in three persons. Plotinus' One emanates spirit, world-soul, matter in an eternal cycle.

In Augustine not eternal emanation, but a unique Creation is the ground of the world, which has a beginning and an end. Plotinus' One is at rest, man turns toward it. Augustine's Biblical God is an active will, which turns toward man. Plotinus did not pray. Prayer is the center of Augustine's life. Plotinus finds exaltation in philosophical speculation aimed at ecstasy, Augustine in self-examination, aimed at clarification of faith. Plotinus finds himself in a free company of individual philosophers, dispersed in the world, Augustine in the authority of the Roman Catholic Church, in the living presence of a powerful organization. (Jaspers, p.69)

Under the influence of the great Roman Catholic Christian, Ambrose, Bishop of Milan, he became a catechumen (investigator of Roman Catholic Christianity) in 385 A.D. In 386 A.D. he gave up his post as a teacher of rhetoric, and went with his mother and son to live with a friend, where he devoted himself to philosophy. In 387 A.D. he was baptized by Ambrose. In 388 A.D. he went to Africa, where he spent the rest of his life—in 395 A.D. he became Bishop of Hippo. From this insignificant diocese he exerted a world wide influence through correspondence and a constant stream of persons seeking his wisdom. (Jaspers, p. 65)

## From Philosophy to Knowledge Based on Faith

### Augustine's Conversion

Augustine's thinking is grounded in his conversion. His mind had been somewhat influenced in childhood with the Roman Catholic Christian conceptions of his mother, Monica, but his father had directed his education and choice of career according to the pagan tradition. His life as a pagan brought him the love of earthly existence, sensuous exuberance and shallowness. At the age of 19 he was drawn to philosophy; he strove for a knowledge that would lead him from the surface of things to *the essence*.

The path of Manichaean-Gnostic pseudo knowledge brought him to skepticism. Plotinus helped him to take the great step away from skepticism: to discern a purely spiritual reality and cast off the fetters of *mere corporeal existence*. The new insight cheered him, but he was still dissatisfied. Life did not change. His conversion was the turning point.

He was 33 years of age. After a long incubation period, it seemed to come suddenly, but only after inward pressure and long hesitation. The Christian seeds of his childhood had opened, but it took them a long while to burst through.

After his conversion Augustine went to live with friends near Milan. Here, in secluded peace, the friends met each day in earnest discussion of the question of truth. Their medium was the world of classical culture (they



justice, in miraculous and subtle and flexible patience, was patiently diffusing and infusing, non-interferingly, intercessory *light* and liberality into oppressors, was and is remarkable; and his philosophically prophetic insight was far ahead of even his revolutionary times in his situation in life and is still far ahead of current traditional philosophical and religious ideas of God's justice and how it relates to personal freedom. This is God's non-interfering *interpositioning* in human affairs. [Cf.p.164]

John Lennon

In the beginning of their marriage, it seemed that Yoko liberated John through love, liberated him of false values and false roles. But he became over dependent (contingent) on Yoko, the person who had given him freedom. John felt that he could not live without her, so it was a vicarious freedom, and for a time he was living through Yoko. Invariably I saw him retreat behind her to avoid a situation he couldn't face up to.

Later, he discovered through therapy-*enlightenment* that freedom must come from within and must be self-generated. Yoko's achievement was that she helped him with the first step toward becoming free, and helped him to recognize the inhibited part of himself, to remove the mask, to penetrate through the persona, and beyond and in this sense their relationship was rewarding to John and his freedom became self-generated.

The period of Primal Therapy in 1970 was the dividing line in John's work. Since that time he has been involved with a new kind of creativity and exhibits what Freud has spoken of as a lack of repression. Though there were flashes of this maturity before therapy, something new was happening in Cold Turkey, and the period from 1968, when John first became involved with Yoko, until the beginning of therapy was a time of intense growth, including into increasing personal freedom. (*John Lennon, One Day At a Time, Ibid.,* p.180)

This review of the pursuit of freedom from slavery of Plato-Augustine-Freud-Jefferson-Lennon suggests, then, the advisability of correlating the connections between this Michael-Adam quintet to reveal the nature of their interconnections in this pursuit of freedom.

'Connections' in the Plato-Augustine-Freud-Jefferson-Lennon Philosophy of Freedom

Common denominators in the Plato-Augustine-Freud-Jefferson-Lennon Philosophy is their pursuit of freedom and is also their Being-*illuminated* in various ways and times that had to do with their personal freedom and their philosophy of freedom. In some significant sense this illumination may be legitimately considered to be illumination in *Divine light*, even in the case of Freud given his strong propensity to-Be *mythological* in A Myth of a Personal God sense. [Cf.Ch.9, p.109] Other common denominators between two or more of the quintet are:

- (1) their philosophies and relationships with God,
- (2) their philosophies of self-sufficiency or what was referred to as personal self-generated independence,
- (3) their objections and rejections of whatever interruptions to freedom was posed by Government, and
- (4) their participation in therapy as a mode of assistance in generating their personal freedom.

God	Self-Sufficiency	Limiting Government	Therapy
Plato	Plato	Plato	
Augustine			
Freud [Mythology]	Freud		Freud
Jefferson	Jefferson	Jefferson	Jefferson
	Lennon	Lennon	Lennon

read and interpreted Virgil among other authors).

In the early writings something of the force of ancient philosophizing seems to be reborn: we perceive the ancient passion for clear thinking. But there has been a change. These early works disclose an ancient philosophy that seems to have lost its original vitality and become an empty idiom in which the young Augustine could no longer think any fundamental or satisfying idea. A *great new spiritual reality had dawned*, bringing to philosophy new blood without which it would have died.

What was new, characteristically his own, and personally original, came to Augustine only with Roman Catholic Christianity; it came to him as a Roman Catholic Christian but still remained somewhat in the area of rational thinking, which he strove to deepen. Even in the writings, both elements are clearly present. But the great recasting of philosophical thought was still to come.

What did the conversion mean? It is not exactly like Augustine's earlier awakening through Cicero nor the joyous spiritualizing of this thinking through Plotinus, but something essentially different both in nature and in consequences. The *consciousness of a direct encounter with God* transformed the very heart of his existence, his impulses and aims.

After vain attempts at asceticism, it was only now that Augustine's carnal lusts were extinguished. And conversion brought him the ~~certainty~~ of standing on solid ground. The Roman Catholic Church and the Bible. Now all that mattered was obedience to God, interpreted by him as obedience to the authority of The Roman Catholic Church. The consequence of this conversion was baptism. But with baptism the authority became unshakable for Augustine and his celibacy final.

Henceforth Augustine lived in the community of the Roman Catholic Church, which was grounded not in any other universal, but in historic revelation. No longer was he a cosmopolitan individual guided by the Stoic *logos* (word), but a citizen of the City of God, guided by the *logos (word)* that is Christ on the cross. (Jaspers, pp.65-68)

The Development of Augustine's Thinking

Augustine's development has its one crisis in the conversion, but this act of conversion is repeated throughout his life and only thus completed. Consequently, Augustine's baptism is not an end but a beginning. In his writings we may follow a process by which he grew into the vast totality of Roman Catholic Christian ecclesiastical existence, which he helped to make into the spiritual force of a thousand years.

The movement of Augustine's thinking springs from the tasks involved in the Roman Catholic Church's struggle in the world. The practical and spiritual situations of ecclesiastical life supply his themes. His knowledge based on faith is clarified and defined in controversy against pagan philosophy and the heresies.

Clarity brings depth. Lucid discourse leads faith to fulfilling awareness of itself. The nature of God and of *evil* is clarified in the polemics against the Manichaeans; *freedom* and *grace*, *original sin* and redemption, are clarified in the controversy against Pelagius and the Pelagians; the catholicity of the Roman Catholic Church as the one *corpus mysticum*, the body of Christ, is elucidated in the polemics against schismatics, specifically the Donatists. And the nature of the Roman Catholic Church is clarified in Augustine's justification of the Roman Catholic Church against the attacks of the pagans who, after Alaric's seizure of Rome, declared that the catastrophe had been brought about by the forsaking of the old gods.

Augustine worked out his new ideas on a foundation which after his conversion remained basically the same. Yet we observe radical changes of position in important matters: his plea for free persuasion of the heathen later gave way to the demand for their *compulsory* inclusion into the Roman Catholic Church. His doctrine of *free will* is *almost entirely lost* in his doctrine of *grace*.

Looking back, he becomes aware of past errors. At the end of his life he wrote the *Retractiones*, the retractions, in which he considers his writings in chronological order and subjects them to a detailed self-criticism from the standpoint of Roman Catholic Church *dogma*. He expressly disavows his former agreement with Plotinus.

But above all, his evaluation of traditional philosophy had changed drastically. As a young man he had set rational thinking at the summit. Now he judges it disparagingly. The *inner light* stands higher. Those unlearned in these sciences will give true answers, because in them *the light of eternal reason* is *present* insofar as they can *apprehend (envision)* it, and in it they perceive these immutable truths. Traditional philosophy has, for the most part, lost its validity. Biblical-theological thinking is all-important. (Jaspers, pp.69-70)

## ***Evaluation of Augustine's Life's-Path Toward and his Conversion and the Development of Augustine's Thinking***

A purpose of the investigation into knowable mystery in and of incarnation and Heaven-Earth Fusion in personal multidimensionality is to attempt to discover pivotal persons in their situations in life throughout human history whose lives have contributed value, and whatever accompanying problems they have been involved in, to the evolution of man in human history to eventually make it possible for philosophical prophecy to be involved in participating in this generation in The Creation of Life in Next Dimensional Man.

Though it is likely impossible for philosophical prophecy to be totally accurate in understanding and evaluating the situation in life of these pivotal persons in ancient and medieval and even in modern times, it is seen by philosophical prophecy to be of great value to attempt to do so as accurately as possible. In so doing, the situations of life of these pivotal persons will be viewed through the presuppositions and presumptions of philosophical prophecy.

A major resource for this study is the work, Plato and Augustine, a study of two of the pivotal philosophers in the history of philosophy who were major contributors to the themes examined here. This is a work by Karl Jaspers, a highly competent and well respected world class modern philosopher.

In pursuing research in this work, it is to be noted that Jaspers didn't explain why Plato and Augustine were the two philosophers selected for this book. There is no preface or introduction or section in the book indicating why the choice of studying these two philosophers in the same work was made. Philosophical prophecy recognizes a very creative reason. Plato was the most profound philosopher of the pre-Christian era and Augustine was the most profound Christian philosopher in the first millennium or more of the Christian era. In a very significant sense these two philosophers are complementary to each other in such a way that a correlation of their strengths and limitations provides a philosophical resource well suited to envisioning Knowable Mystery in and of Incarnation and Heaven-Earth Fusion in Personal Multidimensionality.

Inasmuch as Plato was totally unaware of Roman Catholic or any other branch of Christianity, he was totally unaware of the reality and significance of the pivotal place of Jesus Being Christ in human history, who was and is by far the most influential person in all of human history. Multitudes of persons throughout human history since the advent of his mortal ministry have heard of Jesus Being Christ and know something of his ministry and many have read in the New Testament and other authors and some have studied him in some depth and some have made their study of him their life's work.

On the other hand, Augustine knew nothing of Plato but was dependent on Neo-Platonism and Plotinus, the best philosopher of a type of philosophy somewhat related to the thought of Plato and the most prominent philosopher of this type of thought whose work Augustine was acquainted with and studied vigorously for a time.

What few realize is that there is a cosmically significant bond between Plato and Augustine that neither one of them were aware of during their mortal life times, namely, their philosophically visionary insight into The City of God and their attempts to do what they could to understand what it is and to attempt to work toward its establishment in the mortal world.

To some extent both were eminently successful in these attempts but were limited in highly significant ways due to the particular situation of life in which they lived. A major purpose of philosophical prophecy is to discover these limitations and proceed to give adequate compensation for them in the interest of revealing the nature of The Creation of Life in Next Dimensional Man, a providence and aspect of Divine Providence in the current generation, a pre-millennial and millennial generation in human history.

To proceed in this interest, it is advisable to carefully correlate the development of the thought of Plato with that of Augustine and the philosopher who had significant influence in his life, Plotinus.

### **Correlating Augustine and Plotinus**

Influences on Augustine: in his polemics against philosophies threatening The Roman Catholic Church he retained some of their philosophies and rejected others. (From pages 45 and 46 in this chapter, quoting from Jaspers, Plato and Augustine):

Plotinus: the One is at Rest, man turns toward it

Augustine: the Biblical God is an active will that turns toward man

Plotinus: didn't pray

witnesses, the hidden order governing the human mind. [Cf.p.89]

To whatever extent these freedom- insights emerged from Freud's inherent nature (cosmic genetic nature), he felt that his nurture (environment) as a Jew likely contributed much to his personal freedom and philosophy of freedom. To approach some understanding of Freud's life of freedom, it is advisable to consider Jews theoretically to be either religious or non-religious Jews. Freud considered himself to be a non-religious Jew, and as such to be living in his Jew-Freedom.

Freud further concluded that his Jew-Freedom was an essential ingredient in becoming enabled to find and cultivate his freedom to establish psychoanalytic-philosophy against very great odds. Being a Jew, Freud's exclusion from Austrianness at the University of Vienna had given him an early familiarity with being in opposition, and thus prepared the way for what he referred to as a certain *independence of judgment*. In 1925, exploring the widespread resistance to psychoanalysis, he suggested that one cause must be that its founder was a Jew who had never made a secret of his origins. There is something to Freud's observation that a devout Jew, or Christian, could never have discovered psychoanalysis: it was too iconoclastic, too disrespectful of religious faith and too disdainful of apologetics. [Cf.pp.89-90]

Freud's discovery of the essence of the Oedipus Complex was basically by revelatory *illumination*, though this is not to say that all of his philosophical-psychoanalytical thoughts and beliefs and practices were absolutely correct and were by revelation. There were days when he dragged himself about because he had failed to fathom the meaning of a dream or a fantasy, and then came the days when a flash of lightning *illuminated* the connections and lets me understand what had gone before as a preparation for the present. Then he found it impossible to convey any notion of the intellectual (and it might also be said spiritual) beauty of the work. [Cf.p.74]

### **Jefferson**

Early in Jefferson's career his cosmic genealogy as a fighter for Real freedom began to *emerge*. The measured cadences of his famous Bill No.82 legislating the total separation of the anciently meshed powers of church and state rank second only in world impact to those of his Declaration of Independence.

Almighty God hath created the mind free To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves and abhors, is sinful and tyrannical *The opinions of men are not the object of civil government, nor under its jurisdiction.* (TJ p.155)

Again, in the trial for the freedom of the mulatto child he argued that:

Under the law of nature, all men are born free, and everyone comes into the world with a right to his own person. [Cf.p.153]

Much later, but again, in the accusations in the Maria Cosway affair he advocated that:

A man is master of his own body and may govern it as he pleases. [Cf.p.153]

These philosophical convictions were then far from being obvious or a part of society. [Cf.p.156]

Jefferson's philosophy of freedom was exercised in essentially the same way in his philosophical participation in the Revolutionary War in his complaints against the tyranny of the British crown and in his philosophico-political disputations with John Adams and Alexander Hamilton and in his maneuvering around in his flexibility toward the institution of chattel slavery, and religious slavery as well, particularly with regard to his disagreements with and concern over the beliefs and practices of the Anglican clergy. The essence of his philosophy of freedom can be *illuminated* with reference to his disagreements with the Anglican clergy.

The difference between Jefferson's philosophically prophetic faith in a God of Justice and the abstract and thus impersonal traditional dogmas about the justice of God of the entrenched and intransigent Anglican clergy was and is remarkable. Jefferson was obviously *illuminated* in being aware of the nature of the Justice of God, which he proposed in and from his own personal faith. To embody his faith that the God of creative

and knowledge.

Though the *Good* and the *Ideas* cannot be taught directly, they can be fostered in dialectical thinking. The *illumination* occurs in the thinking itself, but in a thinking that differs from the usual intellectual thinking. It occurs in a *transcending* of all clear determination in the usual intellectual thinking. Every *transcending* thought is once again *transcended*, until it is fulfilled in the failure of usual thinking but only through engaging in this very same thinking and thereby becoming enabled to envisioningly *transcend* this usual mode of thinking. This is in keeping with Plato's statement that his actual philosophy is communicated not only in writing nor only by word of mouth, but is *actualized* only when *the spark of illumination* passes between two or more persons. [Cf.pp.40, 42-43,99]

The philosophy of Plato was a philosophy *Being-Toward* The Creation of Life and as such made a pivotal contribution to the evolution of the Creation of Life through his instinct for, revolving into intelligence, and philosophical awareness of the necessity of *Ideas* being involved in and a necessary component in the creation of life. When Plato's philosophy of the Reality of the existence of Creation-of-Life *Ideas*, available to them from heavenly realms in heaven-earth fusion, become translated into persons lives, then they become enabled to benefit from the heritage of the philosophy of Plato and so in the Creation of their own lives in the City of (the) God(s). [Cf.p.125]

## Augustine

On the one hand, Augustine's Christian philosophy of freedom is problematical on two counts (1) there is no freedom apart from his conception of God and (2) his rejection of personal self-subsistence in his disputations with the Pelagians along with his counterattack to advocate predestination as the ultimate validation that there is no freedom apart from his conception of God.

On the other hand, Philosophical Prophecy can visualize why Augustine, whose Christian faith was based in a direct spiritual encounter with God, would reject the Pelagian philosophy of self-subsistence. Apparently, in some sort of revolving instinct and intelligence, he was, though not consciously but likely unconsciously (as per Freud) but yet in some sense, aware that Pelagian self-sufficiency was not adequately founded in personal ontology. [Cf.p.150]

Augustine's Christian philosophy of freedom makes a major contribution to the philosophy of freedom whenever and to the extent that his thought-provoking proposal that there is no freedom apart from God is based in a true and personal relationship with that God (or those Gods) who are enabled to reveal to those persons who are enabled to receive those revelations in their *personal Realities* in such ways that they know how and when and why they may become enabled to establish their own personal freedom in their own *personal* self-subsistence.

Without these insights, and given his direct encounter with God and his awareness that there is no freedom apart from direct encounters with God, it is understandable that his philosophical encounter with Pelagian self-sufficiency could drive him into his Christian philosophy of predestination as the only antidote he could devise in his situation in life to Pelagianism. [Cf.pp.47, 50, 63-64]

## Freud

It is a crucial point in Freud's theory that there are *no accidents* in the universe of the mind. Freud never denied that humans are exposed to chance; on the contrary, he insisted on it: We like to forget that in fact everything in our life is *chance*, from our genesis out of the encounter of spermatozoon and egg onward. Nor did he deny that human choices are real. One aim of psychoanalytic theory and therapy was precisely to give the patient *ego freedom* to decide one way or another.

But neither Freud's chance, nor his freedom, is an *arbitrary* or *random* manifestation of *spontaneity*. In his view of the mind, every event, no matter how accidental its appearance, is as it were a knot in intertwined *causal* threads that are too remote in origin, large in number, and complex in their interaction to be readily sorted out. True: to secure *freedom* from the grip of *causality* is among mankind's most cherished, and hence most tenacious, *illusory* wishes.

While he was studying dreams, Freud was amassing materials on what he called the psychopathology of everyday life. Normal pathology offered him literally uncountable instances of accidents that analysis showed to be anything but accidental, but these are all messages virtually begging to be *decoded*. They are *clues* to *desires* or *anxieties* the actor in normal pathology is not free to acknowledge even to himself.

These findings confirmed Freud's unequivocal respect for the workings of *causality*. Inviting a scientific reading of apparently causeless and inexplicable events, it exhibits, using the most ordinary experiences as

Augustine:	prayer was the center of his life after his conversion
Plotinus:	associated in the free company of individual philosophers
Augustine:	had experienced philosophical discussions near Milan shortly after conversion after participating in pagan sensuality, became Christian ascetic celibate and was no longer a cosmopolitan person
Plotinus:	helped Augustine overcome Manichaeism-Gnostic skepticism; to discern a purely spiritual reality, cast off mere corporeal existence
Augustine:	cheered by Plotinus' philosophy but still felt empty
Plotinus:	the One emanates spirit, world-soul, and matter in an eternal cycle
Augustine:	there was a unique creation (from nothing) by God with a beginning and an end
Plotinus:	philosophical speculation into ecstasy
Augustine:	self-examination, aimed at clarification of faith

## Conversion (Jaspers, pp.66-68)

The consciousness of a *direct encounter with God* transformed the very heart of his existence and brought him *certainty* about himself and his life being fulfilled in his Roman Catholic Christian *conversion* helped him some to be on the way to becoming a citizen of the City of God as guided by the *logos* (word of God) that is Christ on the cross.

## The Development of Augustine's Thinking (pp. 69-70)

- (1) His thinking sprang from the Roman Catholic Church's Christian struggle in an atheistic world of heresies.
- (2) Radical changes in his thinking:
  - i. *free persuasion* of the heathen gave way to *their compulsory* inclusion into the Roman Catholic Church
  - ii. his doctrine of *free will* is *almost entirely lost* in his doctrine of *grace*
  - iii. his later retractions (*Retractiones*) were perhaps of some limited value; his *attitude* of self-criticism was healthy in some ways; his express disavowal of his former agreement with Plotinus denies the value and benefit he derived there from
  - iv. his disparaging judgment of traditional philosophy denies the value and benefits of his learning there from its weaknesses and also overlooks the possibilities of its having some strengths to transform into His Roman Catholic Christian Philosophy
  - v. his *apprehending the inner light* of reason was creative for him
  - vi. his Biblical-theological thinking had some benefits and some limitations (Jaspers, pp.76-77)
- (3) he helped make Roman Catholic Christian ecclesiastical existence a spiritual force for a thousand years [Cf.p.47]

## The Inquisition

Not taken into account here is *the inquisition*. When Innocent III became pope in 1198 he was faced with a very serious challenge from growing heresies. Simply stated, his response was two pronged. One the one hand, Innocent resolved to crush all disobedience to papal authority, but on the other, he decided to patronize whatever idealistic religious groups he could find that were willing to acknowledge obedience. When Albigensians and Waldensians refused obedience, he encouraged the use of judicial procedures against heresy that included ruthless techniques of religious inquisition.

In 1252 the papacy first approved the use of torture in inquisitorial trials, and burning at the stake became the prevalent punishment for religious disobedience.

In 1559 Pope Paul IV issued the first Index of Prohibited books in the inquisition and also ordered a second-rate artist to repaint Michelangelo's painting of the great *Last Judgment* by painting clothing on many naked bodies. The most notorious example of inquisitorial censorship of free intellectual thinking and speculation was the disciplining of the great scientist Galileo. In 1616 the Holy Office in Rome condemned the new astronomical theory that the earth moves around the sun as foolish, absurd, philosophically false, and formally heretical. Accordingly, the Inquisition proceeded immediately against Galileo when he published a brilliant defense of the heliocentric system in 1632. In short order the Inquisition made Galileo recant his errors and sentenced him to house arrest for the rest of his life. Not surprisingly, Galileo was the last great Italian contributor to the development of modern astronomy and physics until modern times.

## Correlating Plato and Augustine

The essential philosophies of Plato and Augustine were strikingly the same in most ways and similar in many others. Most of the seeming differences in their philosophies were variations and adjustments in their attempts to philosophize on *the origin and nature of life* in man and its manifestations of *good and evil* and its relationship to *the Gods*, particularly in the face of the difficulties of accounting philosophically for their relationship to a *material world* and for what they considered to be the only temporal possibility in existence, an exclusively *linear-sequential time*.

To investigate what are seeming differences and since their situations in life were such that their philosophy was not available to each other, it is advisable to recognize and understand the significance of interpreto-translating the specific situation of life each were in in such ways as to be enabled to envision their Real similarities. Seen envisioningly, the striking similarity of their philosophies included:

- (1) Their reverential relationship to and worship of the Gods.

### Plato:

Though in Plato's early dialogues the gods are referred to reverentially, there is very little detailed analysis of the Gods. Later, in the *Republic* he makes it clear that the gods cannot be creators of evil. In the *Phaedo*, the gods are our guides after death, but still do not play a prominent part in the work. It is nevertheless evident that Plato's attitude towards the gods was reverential and worshipful in his own ways. (Ancient Philosophy, p. 114)

In the *Timaeus*, he asks why the Creator made this world. The main reason was his goodness: He was good, and the good can never have any jealousy of anything. And being free from jealousy, he desired that all things should be as like himself as they could be. This is in the truest sense the origin of creation and of the world, as we shall do well in believing on the testimony of wise men: God desired that all things should be good and nothing bad, so far as this was attainable. (Ancient Philosophy, p. 119)

In Plato, though there is much discussion about *The One*, there is no discussion about the structuring of the organization of the Gods, such as the Trinitarian beliefs of Augustine. These dialogues imply that he accepted in some way something of the traditions of the Homeric Zeus and the Gods, without however the crudities of the beliefs of earlier Greeks as reported in Homer.

### Augustine:

Augustine's intuition of God moves in two directions. God is increasingly unfathomable, remote and distant, but at the same time, He becomes wholly actual, corporeally present in Christ. In the first movement, God seems to move out into the boundless, in the second He comes home to us. Whichever way we go with Augustine, we are invariably thrown back upon the other.

The one almighty God assumed the form of a *servant* for the salvation of men. He took the form of a *servant* without losing the form of God, putting on humanity without putting off His godliness, and thus being a *mediator*. (Jaspers, pp.82-83)

This involves Augustine in an awareness of The Trinity, including the Trinitarian motif in God becoming man in Christ. In one of His three persons, the Son or Logos, God becomes man and yet in three persons remains one. In some sense, then, though Augustine diverged from the specific kind of pluralism of the gods in neo-platonism, and evidently would have from Plato, at least in some local ways, had he been acquainted with the writings of Plato, nevertheless he has in common with Plato a form of pluralism in his reverential worship of the Gods, in his case his devotion to his Trinitarian beliefs.

Since Plato it has been usual to think of the Godhead in threes. Plato had conceived the being of the good as a unity of the good, the true, the beautiful (*Symposium*); and another triad embraces God (*the Demiurge*),

It was in his negotiations with European powers that Jefferson's equanimity and control what Max Beloff has called the tension between his instinctual view that an enlightened democracy has no need of war and the facts of his own age were most severely tested. That he would avoid being drawn into the slaughter in Europe during Napoleon's pursuit of hegemony was predictable. That he would be derided as a coward for maintaining neutrality in the face of repeated humiliations to the nation was also predictable. Josiah Quincy in a letter to John Adams called him a dish of skim-milk curdling at the head of our nation. It is notable that this was another instance of Jefferson avoiding being contingent to the misguided opinions of others.

Jefferson had lived with the taunt of cowardice over many years, and while he may not have liked it he was not afraid of it. He had untraditional notions about honor, whether his own or that of his country. The unailing mark of a primitive society, Henry Adams would write, was to regard war as the most natural pursuit of man, and he described with some awe how Jefferson distinguished himself from other leaders of his time not only by his dislike of war as a profession but also by his obstinate pursuit of other means to obtain political ends. The President, Henry Adams said, had a genius for peace. (TJ pp.557-558) [Cf. pp.215-216]

## Negotiations with European Powers

During his last two years in office the provocation to war against England was intense and persistent, but in these years, more than any other in his life, reason as well as imperturbability was truly his guide. The volatile impulses of resentment and anger, as well as anxieties about honor which in effect project images of masculinity into the international sphere, were contained and stifled for the public good. None of this would have been possible had Jefferson not been at peace with himself both as president and as a man. (TJ p.558)

It was England that Jefferson always looked upon as the major European threat to America, that England which by Nelson's brilliant victory at Trafalgar in October 1805 was now able to dispose its warships off every major port, impress American seamen at will, and threaten hanging to those who would not serve on British decks.

On June 23, 1807 the U.S. frigate *Chesapeake* was captured by the British frigate *Leopard*. The British captain took off 1 British deserter and 3 American citizens. The British deserter was hanged and the others threatened with hanging unless they agreed to enter British service. To declare war was to invite the British navy to the American coast. As Jefferson saw it, he now had 3 choices: war, submission and tribute, or a self-imposed embargo which would deny the British their important American market.

With great dexterity he had persuaded Congress in November 1806 to pass an embargo instead of declaring war. By this device he hoped first to bring home the 30,000 American seamen, thus protecting them from European jails, as well as their 2,000 ships and \$80 million in cargo. Second, he planned to test the effectiveness of economic sanctions in place of war, hoping to pinch the British economy with sufficient severity to coerce the government into repealing the Orders in Council by which they were capturing American and European ships. Though some unemployed American seamen and merchants, especially cotton and tobacco shipments abroad, suffered, many local manufacturers replaced those goods made in England. (TJ pp.562-564) [Cf. pp.216-217]

## *Plato-Augustine-Freud-Jefferson-Lennon: Freedom from Slavery*

### Plato

As to all that love is, that is unfathomable, but is partially a knowable and partially an unknowable *mystery*. Plato circles around the reality, touching on it only mythologically. Plato's Eros-Love thinking has its source in his Eros-Love of Socrates. The *freedom of the autonomous thinking* of Plato is grounded in an eros-love bond with the historic city Athens, enabling him to still remain a true Athenian in the days of its atheistic deterioration of much of the populace. Without this, the movement of many of the Sophists led directly to a rootless and deteriorating cosmopolitanism. [Cf. p.37]

But this autonomous thinking is not just autonomous. To lead to personal freedom from slavery it cannot be that of the sophistry of the Sophists but needs to be thought not based in subjective distortions like theirs. Personal freedom through autonomous, that is in personal *self-subsistence* and thereby *self-sufficient* thought, is only based in this thought being generated in and by personal *enlightenment* cultivated through their virtue in *aretae*. [Cf. p.177]

The crowning glory of Plato's theory of Ideas is the concept of the Good. He compared it with the sun in the visible world, for as the sun is the source of all light, so the Idea of the Good is the source of all knowledge. To some extent, the Idea of the Good approaches the status of *divinity*, for it is the source of Being and superior to truth

than himself in his situation of life in which he lived. These included injustices against Indians and blacks institutionalized in slavery and the tyranny of the British over the colonies. His election to this position followed a lifetime of participation in philosophical endeavors.

Jefferson's answer to the question of whether or not persons could create a living environment of life, liberty and the pursuit of happiness was influenced, significantly refined by himself, by the philosophers John Locke and Sir Francis Bacon, focusing on the rights of man, and Sir Isaac Newton, a philosopher of science with social applications, about each of whom he had engaged in much study and advocacy and application in his own life and influences on others. John Locke, in particular, advocated the natural rights of man to life, liberty, and property. He added in the Declaration of Independence the pursuit of happiness. [Cf.p.155]

### John Lennon: Publicizing Peace

Once Yoko had shown John a way in which they could demonstrate for peace, he was able to use all his influence as a Beatle and as a public figure, enhanced, of course, by his persuasive words, his tremendous reserve of energy and capacity for endurance. We worked for three months thinking out the most functional way to boosting peace before we got married, and spent our honeymoon talking to the press in bed in Amsterdam, and for now Bed-ins seem to be the most logical way. They ensconced themselves in the Amsterdam Hilton and word quickly got out that the Lennons were spending seven days of their honeymoon in bed for peace and as a protest against all forms of violence. The world's press were formally invited to interview them to discuss their campaign.

For seven days, from 1:00 to 10:00, John and Yoko talked nonstop about peace. Planeloads of journalists flew in to cover the event. John said, We're trying to interest young people into doing something for peace. But it must be done by nonviolent means. What about talking to people who make the decisions, the power brokers? a reporter asked. John replied, It doesn't happen like that. In the U.S., the Government is too busy talking about how to keep me out. After a struggle for several years John finally was awarded a green card and permission to remain in New York.

During his peace crusade, John had focused on a troubled world. His eyes were opened visionarily to the human condition, to man's inhumanity to man, and the cruelty of the system. John was a part of a general awakening, but his eloquence on behalf of peace revealed the strength of his beliefs, and the part he played was important.

John's dream did not end. Imagine showed a renewed optimism and effort in behalf of peace, which he then continued to pursue with and through his *soul* words and song *music* Imagine. You may say that I'm the dreamer, but I'm not the only one.

John wrote to the eminent British philosopher Bertrand Russell, pleading with him to help their campaign. A letter arrived from Bertrand Russell, saying that he was very pleased to see in the press John's strong condemnation of the British Government's role in the wars of Vietnam and Biafra. Whatever abuse you have suffered in the press as a result of this, I am confident that your remarks will have caused a very large number of people to think again about these wars. This was a morale boost for them. (*John Lennon: One Day at a Time*, Ibid., pp.47, 49, 53, 57, 58, 180)

### Thomas Jefferson: A Genius for Peace

#### Jefferson-Lennon

Mature knowing what peace is and establishing peace is a province of philosophy in revolving instinct and intelligence in transcending-subjectivity-objectivity in ecstatic-spatio-temporality. Philosophers involved in establishing peace are gifted with imperturbability cultivated through non-contingency to the uninspired opinions and persuasions of others; with shrewdness cultivated through a truly creative spirit of inquiry at the heart of which is a statistical expertise to unveil the significant details as well as the total context of that which is being investigated; virtue cultivated through overcoming dispositions to have destructive power over others; being wily which is a maturity in knowing when and when not and how to unveil truth to others in appropriation; and being mature in embodying a spirit of gentle strength and creative patience and appreciation for all their blessings. Such a person was-Is Thomas Jefferson, who became and Is thereby a genius for peace. [Cf.p.215]

### Neutrality with European Powers

the eternal world of Ideas on which He gazes, and the cosmos of becoming which He brings forth. And, finally, the Christian Trinity: Father, Son-Logos, Pneuma (Holy Spirit); *possibly the same Gods* revered by both, under names appropriate to the situation of life of each.

The rise and influence on Augustine of Trinitarian thought are partly explained by its disclosure of the threefold triad-dialectic in all things, in the soul, in every reality. This triple measure in all man's thinking, regardless of its object, is an image of the Godhead. For example: *In the soul*: to be, to know, to live; to be, to know, to love; memory, intelligence, will; *In connection with God*: God is the ground of insight, the cause of existence, the order of life: *In all created nature*: permanence, difference, congruence. (Jaspers, pp.86-87)

(2) Initiatives against what were considered to be heresies and atheism.

#### Plato:

For Plato, Athens in his day was a city in a crisis of moral and spiritual decay. Not willing to simply give up on Athens, Plato established a sanctuary for continuing visionary academic pursuits the Academy in the heart of the city. Here many, if not all, of the dialogues were written, representing the actual dialogues taking place in the Academy. In the *Laus*, probably his last writing, he speaks for Athens through the words of the *Athenian*, who points out that atheism should be met by persuasion, if possible, with special emphasis on understanding the significance of the *soul*, showing that it is a matter of great importance, if it can be shown that the leaders of irreligious thought have gone astray in their reasoning.

*Athenian*. This philosophy which manufactures irreligious minds inverts the natural order, placing last what should be first, namely the *primary cause of the generation and destruction* of all things. Hence their error about the true nature of the gods. This error is due to their ignorance of the nature and character and significance of the *soul*, and especially *its origin*. They do not know that *soul* is one of the first things, older than any kind of body, whose changes and transpositions it certainly controls. And if soul is older than body, it follows that the order of things to which *soul* belongs must be prior to the things of the body. [pp. 38-39]

#### Augustine:

Augustine's conversion produced a complete change in his intellectual outlook. Instead of reason and critical thinking, he placed his main emphasis on faith; instead of man and his potentialities, he stressed the *sovereignty of God*. Throughout his philosophical system, he made it clear that apart from God there can be no reality. To be separated from God, he taught, means *eternal damnation, a life of nothingness and oblivion*; to find him leads to eternal bliss. But it is not enough merely to know God, according to Augustine. Intellectualism is not a pronounced feature in his system; rather, the most important feature is love for God. Religion, he stated, is primarily an emotional concern. (Medieval Philosophy, p. 357)

The movement of Augustine's thinking springs from the tasks involved in the Roman Catholic Church's struggle in the world. The practical and spiritual situations of ecclesiastic life supply his themes. His knowledge based on faith is clarified and defined in controversy against pagan philosophy and the heresies. Lucid discourse leads faith to full awareness of itself. The nature of God and evil is clarified in the polemics against the Manichaeans; freedom and grace, original sin and redemption, are clarified in the controversy against Pelagius and the Pelagians; the catholicity of the Roman Catholic Church as the one *corpus mysticum* (the mysterious body) of Christ is elucidated in the polemics against the Donatists. (Jaspers, pp. 69-70)

### A Philosophically Prophetic Evaluation of Plato-Augustine Reverence

#### Strengths

Though it may not appear to be so on the surface, envisioning the pivotal place of Plato-Augustine in the history of philosophy, particularly their place in the eventual revelation of philosophical prophecy, reveals their personal reverence in deep personal and Real *humility* to-Be a major source of their Being-enabled to fulfill their lives philosophically. Because of their simultaneous boldness in their advocacy of their convictions, it is usual for philosophers to overlook or misunderstand their reverence and recognition of Divine influence in their lives.

Their personal and Real *humility* allowed them to-Be *creatively flexible* in their situations in life. Plato's Academy was simultaneously a visionary and a *dialogic* institution of creative research and learning and advocacy of various stages along the way to exploring what *life* and the creation of life Really Is. The Dialogues of Plato are, among if not, the greatest philosophical literature in history revealing creatively

numerous meanings in and the significance of *flexible dialogic discussions* of what *life* Is Really and is really about.

Augustine's life reveals the Real personal spiritual power of creation-of-life submission in personal and Real *humility* to the Divine guidance he experienced which revealed to him who he Really Was and Is, the first pivotal Christian philosopher in human history.

### 'Situation in life' Limitations of Plato-Augustine

Recognition of Plato-Augustine limitations led to and are the same as some major advances in philosophical prophecy which are to be further elaborated as this work progresses and can therein be so identified and envisioningly comprehended as *knowable mystery*, in addition to those ways Plato-Augustine were aware of some *Divine Mystery* whose presence in the world they sensed but confessed remained *unknowable* to them in their situation in life.

(3) Their Unveiling *The Soul* in the heart of Personhood in Worldhood

Apparently comprehension of the philosophy of the value and nature of personal existence has matured more in the modern world than at any other time in human history as, for instance, expressed in the philosophy of existentialism and philosophical prophecy in the 19th and 20th centuries. Evidently one of the major ingredients upon which this philosophical maturation has been founded and made possible is the Plato-Augustine philosophy of *the soul*.

#### Plato:

Much of Plato's philosophy depends on his concept of the *soul*. Teaching the preexistence of the soul, he explained its existence on earth as due to the fact that it has fallen from its divine status. He believed in *reincarnation*. In Plato we find a very elaborate description of the afterlife. For a thousand years after death the soul retains its personality. The souls are informed that they can choose the type of life they desire. This choice does not involve real freedom, for the life they prefer is determined by their previous existence. The evil man usually chooses an inferior existence, whereas the good man selects a better existence. In the new reincarnation there is no conscious memory of the past. But there is a *continuity of character*.

Plato considered the soul to be superior to the body and made this the basis for his belief in the immortality of the soul. *Death must turn into life*. When death attacks a man, the mortal portion of him dies while the immortal substance is preserved for eternity and dwells, as they say of the initiated, in company with the gods. (Ancient Philosophy, pp. 116-117)

Plato's philosophy began with the overpowering impact of Socrates upon him as a young man. Socrates awakened him to the one thing that is important: to care for your *soul* by leading the right life oriented toward eternal being. All the early dialogues circle around this one theme, *aretae*, which springs from concern for the soul. The fundamental concept of *aretae* was inherent in the Greek view of the world. The word applies to all excellence ... and to the *radiance* of an excellence that reveals itself in various ways of life. (Jaspers, pp. 9, 14)

Plato conceives the soul as what himself is, his rational *essence*. He thinks of it in three-part structures, the rational, the courageous, the acquisitive soul, to which the three elements of political life in its virtuous forms of activity correspond. (Jaspers, pp.46-47)

#### Augustine:

With special vigor Augustine attacked those who taught that the soul is *material*. He substantiated his belief in the *immateriality* of the soul by philosophizing that the soul is everywhere in the body at the same time. If it were *material*, it would be bound to a certain place.

According to Augustine, the soul has three fundamental activities: First, it is manifested through the memory; second, it possesses understanding; third, it contains the will. Therefore, the soul represents the cosmic Trinity.

The soul, Augustine insisted, is immortal. Unlike Plato, however, he did not believe in its *pre-existence* nor did he accept the doctrine of *reincarnation*. But, the arguments which he used to establish the immortality of the soul are not original but are found in earlier Greek philosophy, *especially in Plato*. Augustine tried to show that the soul and reason are united. Reason, he assumed, is eternal; hence, the soul, likewise, *cannot be touched by mortality*.

Furthermore, he felt, the soul as *the principle of life* is responsible for the function of the body. When the body perishes, the soul remains untouched. He also justified his belief in the immortality of the soul by pointing to

Thomas Jefferson was visionary enough to discern between the benefits in the French revolutionaries eventually establishing a Republic of freedom after the reign of terror, which in the long range has benefited France ever since and the disasters of the reign of terror with the beheading of thousands, not only aristocrats but others as well. So when Jefferson continued a correspondence and association some visited with him in Monticello with French leaders and philosophers, the xenophiles faulted and mistrusted and gravely misunderstood his philosophical wisdom. But these French influences were, in fact, major resources for Jefferson's philosophical-political-humanitarian wisdom in his growth toward and becoming the first pivotal president of a Republic of Democracy. [Cf.p.205]

### Revolution and Counterrevolution

Neither Americans nor citizens of other nations are aware of what the nature of revolution and counterrevolution were or are, and the enormous challenges Thomas Jefferson faced and dealt with in *revolution and counterrevolution* in American history. The American revolution began with and was abstractly successful in overthrowing the British tyranny of aristocracy in the American colonies.

The counter revolution then occurred when leading public officials in and associated with the American government attempted to lead the American government in tyrannical ways like those the British did before the revolution. The leading counter revolutionaries of the time were John Adams and his wife Abigail, Aaron Burr, John Marshall, Patrick Henry, James Thomson Callender; and John Walker challenging Jefferson regarding a rumored affair with his wife Betsey. These counter revolutionaries, in every way they could devise, attempted to destroy Thomas Jefferson politically and in other ways and replace him in their attempting to govern and participate in the governing of the nation with themselves as the aristocratic leaders of America. [Cf.p.206]

### *The Nature of a Republic of Democracy*

Like Jefferson, the president of a Republic of Democracy should be selected by the people through a democratic process. This democratic process should include the education of the people, this necessity so dramatically illustrated by the uneducated democratic mobs in the French Revolution reign of terror by them. To transcend the usual subjective-objective distortions in the minds of persons in ordinary everyday life, this education needs to supply the ways and means adequate to transcend these distortions. The facilitation of this education seldom if ever has happened or now happens in the contemporary American way of life. There is no contemporary forum for philosophical-political education. This can only be accomplished by numerous statistical percentile studies in transcending-subjectivity-objectivity by experts into the political, social and economic problems the people in Reality face and are involved in. [Cf.p.208]

### *Thomas Jefferson's Views of the Role of Government*

Thomas Jefferson's inaugural address at the beginning of his 1st term as president, one of the great seminal papers in American political history, was to have an almost Biblical impact. Tactically it was a speech of healing and conciliation. We are all republicans; we are all federalists, he said, and those among the most frenetic of his enemies in the audience relaxed in surprise. He even reached out to define the rights of these enemies the monarchical Federalists.

With great precision of expression and Miltonian beauty of style, he made one of the supreme definitions of minority rights in the American political record: If there be any among us who would wish to dissolve this Union or to change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated where reason is left free to combat it.

Jefferson radiated confidence. I know, indeed, that some honest men fear that a republican government cannot be strong. I believe this to be, on the contrary, the strongest government on earth. And he went on to define the sum of good government in terms that could apply as equally to a man as to a state a wise and frugal government, which shall restrain men from injuring one another, which shall leave them otherwise free to regulate their own pursuits of industry and improvement, and not take from the mouth of labor the bread it has earned. (TJ pp.446-447)

Thomas Jefferson was born in the last half of the 18th century in Virginia. In 1797 Jefferson became the new president of the American Philosophical Society, established by Benjamin Franklin in pre-revolution days in Philadelphia. In his inaugural address, Jefferson spoke of the integration of philosophy with the practical sciences and their effect on the way persons lived their lives. The background of this address included the visionary attitudes he held and emotions he deeply felt not appreciably shared by his fellow Virginians or anyone else other



killed.

On his John Lennon/Plastic Ono Band album John had expressed his anger over the fact that nothing had really changed, that in spite of all the peace demonstrations and youth protests the same people still controlled the system. He began to realize that the only way to effect a peaceful revolution was to start with the kids and the young workers.

In February 1971, John recorded Power to the People, a hypnotic song with a simple, driving message. It was a slogan, it was youth graffiti, but it reflected the moment. I began to realize that we are all oppressed, which is why I would like to do something about it, though I'm not sure where my place is. He felt strongly about the oppression of the workers, and came to the conclusion that the only solution was to make them aware of their really unhappy position. They're dreaming someone else's dream, it's not even their own. They should realize that the blacks and the Irish are being harassed and repressed and that they will be next. As soon as they can start being aware of all that, we can really begin to do something. The workers can start to take over.

The English press construed John's comments as extreme leftwing and even communist. In reply he retaliated: They knock me for saying Power to the People and say that no one should have the power. Rubbish. The people aren't a section. The people means everyone. I think that everyone should own everything equally and that the people should own part of the factories. It might be like communism but I don't really know what real communism is. There is no real communist state in the world Russia isn't. It's a fascist state. The socialism I talk about is British socialism. That might suit them.

The Imagine album, recorded immediately before John and Yoko moved to New York, revealed more of John's increasingly radical ideas. The music was strong and vibrant; much of the album had the spontaneity and impact of a live performance. The critics' unanimous dislike of the album was harsh, and for the most part, I felt, unwarranted.

Looking back at the negative response, John said: That's when I got into the so-called political songs, which I don't think are the best songs I've ever written, because I was trying too hard but the (philosophical) concept I was trying to get over was writing about what the people are saying now. And that's what I lost myself in by not writing what I was thinking and saying. It worked in Give Peace a Chance, but it didn't work in other songs. Considering his musical progression John felt strongly that this period of radicalism was detrimental to his work. It almost ruined it, in a way. I became journalism and not poetry. And I basically feel that I'm really a poet. But I was making an effort to reflect what was going on.

All I'm trying to do is make people aware that it is they themselves who have the power. It is the people themselves who must take the initiative, and especially so if the Government does not. And the way to mobilize this power is not through the use of violence. Just the idea that the individual is capable of looking after himself, that we don't need centralized government, that every child is an artist until he is told he's not an artist. Government was an invention that I think didn't work. The organization called Apple was conceived in 1967 in an attempt to facilitate in actual practice what John Lennon was philosophizing about to replace government to help the people govern themselves. While at the Maharishi's retreat in India they formulated the general idea.

We wanted to help other people, but without it being like charity; and without having to go to the big man on our knees and say: Please can we do so and so? And most of the big companies are so big and so out of touch with people like us, that the people have a bad time. If you had come to me and said: I've had such-and-such a dream, I would have said, here's so much money, go and do it. (John Lennon: One Day at a Time, Fawcett, Grove Press, 1976, pp.119-124,55,78)

## Thomas Jefferson: The Revolutionary – On Government

### Jefferson-Lennon

Included in Jefferson's six year tenure as the U.S. Ambassador to France and being in some sense both a participant in and observer of the French Revolution, he became personally acquainted with the tyranny of a republic of aristocracy and the democracy of the democratic revolution of the common citizen against this tyranny; and then the subsequent reign of terror of and the murder by the guillotine of thousands by these unschooled democratic masses.

Xenophobia is a fear, and at times a hatred, of foreign governments and foreign influence. Though American leaders sought and received, without which the American revolutionaries would have been defeated, the help of France, a perennial enemy of Britain, in the Revolution against Britain. One of the understandable problems of American leaders after the French Revolution was presuming that the reign of terror during the revolution destroyed all the benefits French people received from the French revolution.

imperishable truths, which are contained in the soul and which guarantee its survival after death.

Augustine explained that the soul is *created* and does not *emanate* as the Neo-Platonists thought. Its position in the body is not the result of its fall; rather, it is natural for the soul to be in the body. (Medieval Philosophy, pp.359-360)

## A Philosophically Prophetic Evaluation of the Plato-Augustine Philosophy of *The Soul*

To fully appreciate the inspiration and profundity of the Plato-Augustine philosophy of the soul, it is necessary and essential to view their philosophy from the perspective of their situation in life.

### Plato:

When, then, the cosmic journey of the soul in Plato is considered it should be viewed to-Be profound *mythology*. That is, his cosmic mythology is carefully crafted to focus certain kinds of reasonable (philosophical) attention on certain Realities in and of *life*. *Soul* then means both that which makes *alive* and a *life force* of each person.

Plato's cosmic *mythology* is not a scientific or philosophical-dialectical examination of or to convince persons of whether or not *reincarnated* life actually takes place, so much as it is a way to address the personal Reality in which *death turns into life*; and to indicate that when an evil man chooses evil his way of existing is *inferior* and when a good man chooses good his way of existing is a *better* existence, possibly leading to *aretae* and therefore excellence.

Nevertheless, from the perspective of philosophical prophecy another approach for discovering and comprehending the *soul* in personal existence is also possible, in envisioning personal Realities in which the nature of personal freedom and personal responsibility are more enlightening; which is elaborated as this work proceeds.

### Augustine:

A basic trait of Augustine's Roman Catholic Christian Philosophy that proved immeasurably fertile was his metaphysics of his personal inner experience. From there he reflected on the wonders of the actual personal existence in and of persons. His continual prayer, I desire to know God and the soul. Let me know myself, let me know thee. His frequent counsel was Go not outward, turn inward into thyself; in the inner man dwells the truth; and if thou has found thy nature to be changeable, *transcend* thyself.

With respect to his conversion and his change of life subsequent thereto, Never before had a man faced his own soul precisely in this way. Augustine was first to express the thought, which he couches in a number of forms, that all doubt in the truth is dispelled by the ~~certainty~~ of the I Am. Self certainty shows me not only that I am, but *what* I am. (Jaspers, pp.70-72)

Like Plato, Augustine's intense interest in the *soul* was actually an interest in understanding the *life force* enabling persons to be alive. In this sense, his contributions to the history of philosophy were very much the same as and in tune with that of Plato. Plato's suspicion that the *soul* is *superior* to the body questions the ultimate value of materiality.

Augustine is more direct in his vigor in attempting to demonstrate that the *soul* is *immaterial*. This vigor regarding immateriality, as well as much of Augustine's philosophy, including the problem of evil and the question of good and evil, was involved in his conversion to the Roman Catholic Christian Church, including vigorous acceptance of its doctrine of the Fall of Adam and Original Sin. (Jaspers, p.92)

In the vigor of Augustine to insist on the *immateriality of the soul* his philosophy was compatible with all others before and since his philosophy was developed. This philosophy is understandable since philosophy begins with the sensory experience of man but always includes philosophical awareness of the problems of concluding that all of Reality is that which is perceived by the senses, namely *material* reality.

In exploring what Realities exist beyond sense-perceivable reality, philosophy always addresses its philosophical investigations into aspects of existence which are Really there (Dasein), such as the Reality of thoughts and other mental activities and emotions such as love, but which are not tangible in the same way that the objects of sense experience are and are therefore obviously *immaterial*. Nevertheless, philosophical prophecy is aware of a *tangibility* in personal existence and Reality beyond the specific kind of *materiality* susceptible to human sense experience. For instance, angels are just as capable of shaking hands as mortal human beings are.

## ***Flesh and Spirit***

### **Ecstatically Personal Spatiality**

Proximally and for the most part flesh and spirit are taken to be alternative dualistic and necessarily oppositional phenomena in existence. Flesh is taken to be essentially an objective present-at-hand spatial phenomenon, whether inadvertently or not. By analogy, though usually unwaveringly, spirit is also taken to be essentially a present-at-hand, though a much more refined phenomenon; though it is at the same time said not to be flesh but its antithesis, spirit.

Everyday present-at-hand spatiality is typically characterized when it is said that man's spatiality is a result of his body, his corporeality. When a spiritual side of man's nature is considered, his being-in-a-world is then characterized as the being-present-at-hand together of some such spiritual *Thing* somehow existing along with a corporeal Thing, whether inadvertently or not.

But man's facticity, the facts of his life both objectively and non-objectively all the Reality of Being-There (Dasein) observable, is such that his being-in-the-world is always dispersing itself in ways of being-in which show the ontological inadequacy of this present-at-hand dualism. For example, persons are always having to do with something, producing something, attending to something, and looking after it. When we see through the Thinghood of existence, we see that all these ways of being-in show *concern* in their ways of being.

We see here through present-at-hand spatiality, *a spatiality of concern*; not simply a spatiality measurable by instruments capable of the measurement of objects. But the spatiality of concern is measurable only by way of measuring personal concern, an objective *intangible* yet simultaneously a non-objective *tangible* personal reality in personal existence, through measuring personal attunement. (P&P I:111)

When God is inserted into the equation by many it is said that the creation of personal existence is a (present-at-hand) bringing-into-being together of a (what amounts to a present-at-hand) spirit or soul and a (what amounts to a present-at-hand) body concomitantly by God; some say from nothing. One is taken to be spiritual while the other is taken to be carnal, taken to be in necessary opposition to each other.

But personally existing spatially is not essentially a spirit of some sort somehow placed in a carnal body of flesh, a body as physiology and anatomy take this flesh to be. The essential and revelatory ingredient that is consistently missing from this equation is the spatiality of personal *concern*, which throws a whole new light in to this equation and into adequately comprehending personal flesh-spirit existence.

From the perspective of prophetic biology it is obvious that the personal concern in personal existence is not *either* in the flesh *or* in the spirit. The personal concern is Being-in the flesh-spirit fusion in personal existence. That is, flesh is Being-in spirit and spirit is Being-in flesh in revolving flesh and spirit in a way similar to that of revolving instinct and intelligence.

Philosophically prophetic ontology is envisioningly aware that human beings are incapable of knowing exactly and completely all that that flesh is that they experience in the midst of a handshake, or of knowing exactly and completely all that spirit is that somehow is involved in the movement making the handshake possible.

In other words flesh and spirit are not distinctly separate entities that are somehow in the creation of life scotch taped together by some present-at-hand but invisible bond. The bonding element together is the *wholeness* of persons Really, essentially, Being themselves in their most essential ways of Being themselves, in their very own personal Care.

From the perspective of prophetic biology spirit is the more refined and flesh is the filling in of spirit with increasingly emerging augmentation of personal possibilities and personal potentialities in the particular environment in which they find themselves in the midst of human existence.

Some of the limitations of this doctrine will be addressed more fully later when giving consideration to philosophically prophetic insights into the meanings of The Fall of Adam and The Tree of Knowledge of Good and Evil and Life in the Garden of Eden and the possible meanings in and the significance of the lives of persons when they become enabled to envision these insights for themselves. (P&P, Vol. III, Ch. 19, pp. 18-19)

(4) Their Concern over *The Good* in the heart of Personhood in Worldhood Plato

and international political tragedy. One of the defining days for a significant proportion of the population was June 2, 1967, the day that Sergeant Pepper's Lonely Hearts Club Band was issued in America. Of course by that time the music of the Beatles was everywhere. Some of it was mindless noise. The best of it, represented by Sgt. Pepper, was doing what all significant art does it was *out there ahead of you, anticipating what you thought* and what you felt, and making you feel good while it was happening.

John Lennon wrote words and he knew how to find out musical tunes. Because he was John Lennon the words and music immediately became something else a political statement, a sociological phenomenon, a source of controversy and, for many, a further turn in a continuing, highly personal conversation.

### **Mythology**

The word *myth* is often used to designate stories and fairy tales whose source is not Real, but is imaginary in world literature. Readers understand this. But the word myth may become translated into a philosophical term and in doing so is the word *mythology*, meaning a philosophical investigation into those aspects of myth which do in fact refer to aspects in human nature which are not restricted to solely scientific methods and objective disclosure. In other words, philosophy is the investigation of those personal Realities that are *meta-physical* beyond ordinary everyday physical realities but are nevertheless Really Real.

### ***Mythology and Philosophy in the lives of Plato-Augustine-Freud***

The origin of philosophy is embedded in mythology and the origin of mythology is embedded in philosophy. The lives of the pivotal triumvirate Plato-Augustine-Freud were embedded in mythology embedded in philosophy. Their philosophical mythology, however, limited to their situation in life, was unable to reach philosophically prophetic insights. [Cf.p.135]

### **The Myth and Mythology in the Life of John Lennon**

Richard Dyer, The Boston Globe, Dec. 14, 1980: John Lennon lived a life of allegory, really, right up through the end. He embodied one of the central *myths* of Western society, the rise from humble origins to unimaginable wealth, popularity and influence. His interests turned outwards in sympathy toward victims in society and against the conditions that created the victims. They reached out to international problems of the widest scope; and then ended back at the center, in the love of individuals bonded into a family.

John was a Voice

His voice went to many lands and affected them,

Sometimes like a storm, sometimes as a breeze.

His voice was loved because it was the voice of truth.

We felt good that he was saying what we wanted to say but couldn't.

Then there was a time when the world thought his voice was silenced

by a gunshot. It wasn't. John is still singing. John is still talking.

I said long ago, There is a wind that Never dies. That was you, John.

Yoko One *Imagine*, 1988.

### ***John Lennon: The Revolutionary – On Government***

Clive Barnes, Chicago Sun-Times, Dec. 14, 1980: Lennon was one of the pacemakers of the 20th century. He made changes in our behavior, in our attitudes and thoughts. As a guiding light, he, together with Paul McCartney, created a social revolution. He was the iconoclast of the 60's, and, more than anyone else, he marked out that area in green paint. He was an apostle of freedom. A man of infinite delicacy.

John had been concerned about the idea of revolution for a long time but he had always approached the subject with hesitation. When he recorded *Revolution* in 1968, he made two versions. One said *Count me in*, the other said *count me out*. I put in both because I wasn't sure he said. I didn't want to get

simply and only ticking away . The technical terminology of philosophical prophecy for personal time and temporality is ecstatic-spatio-temporality . A person s personal ecstatic temporality in his Care means that as existing he is constantly ahead-of-himself, or he couldn t think of the future; and behind-himself, or he couldn t remember the past; and is already-being-himself-in-himself or he couldn t be present as a person. (Vol. I, Ch.13, p.196)

I feel that John s greatest musical achievement has been the synthesis of past, present and future, of inner and outer. From his own pain and conflict he has created a musical fusion that reveals the quintessential man. I m always at it, John says, the best stuff always comes out on impulse, or inspiration, and I hardly have to think about it. But I m always writing, either in the back of my head, or if somebody says something I m storing it away for a line or an idea, so there s never a moment when I m not writing, almost. I like it when I get the words, then the music just comes the music is easy the music s all there, all the time.

## John Lennon Becoming Aware of his own Personal Ontology

On his journey to self-discovery John has progressed through many changes and has been led in many wrong directions. Yet John had somehow felt responsible to produce peace, felt an obligation to write songs that people would sing in the pub or on demonstrations. But time and again he would come back to the philosophy that it s in your own head, the answers are within yourself.

For a time John was living through Yoko. Later, he discovered that freedom must come from within and must be self-generated. He had separated himself from her for a year and a half and then voluntarily returned to her.

The Dream is Over  
The Dream is over, Yesterday  
I was the dream weaver, but now I m reborn.  
I was the walrus, but now I m John,  
and so dear friends, you ll Just have to carry on.  
John Lennon

## Jefferson-Lennon

Jefferson never spoke specifically of the bigotry of the clergymen of the Anglican church and that denial of the Trinity was punishable on the third offense by 3 years in prison, or that freethinkers and Unitarians could be declared unfit parents and deprived of their children. He had come to believe, with John Locke, that *Religion consists in the inward persuasion of the mind*, that the care of every man s soul belongs to himself. (TJ pp.154-155)

While U.S. Ambassador to France and in Paris in 1784 Jefferson was accused of having a love affair with Maria Cosway, a very talented musician and artist on business from England with her husband. He maintained his personal privacy and *conscience* and in his cosmically surfacing private conviction and *conscience* wrote: *a man is master of his own body and may govern it as he pleases*. This was far from being obvious or a part of society in his own time. [Cf.p.153]

## Being 'Visionary'

Being-ahead-of-himself ontologically allows persons to be visionary with regard to the future. John Lennon was visionary .

Tony Kornheiser and Tom Zito, Washington Post, Dec.10, 1980: Lennon was the key to the cultural phenomenon that was The Beatles, and the key to Lennon was his rebellious desire always to go beyond the norm, always to push the limits outward. To create a new style, a new ethic. It went far beyond the hair, into the psychedelic era of hallucinogenic drugs, into the contemplative era of transcendental meditation, into the passive and ultimately active resistance of the anti-war movement during the Vietnam era.

Richard Dyer, The Boston Globe, Dec.14, 1980: Certain days in history change our lives and define what it is like to be a citizen of the world in our time. Most of those days that we usually talk about are the ones of national

The crowning glory of Plato s philosophy of Ideas is the concept of the *Good*. He compared it with the sun in the visible world, the source of all light; so the Idea of the Good is the source of all knowledge. To some extent, the Idea of the Good approaches the status of divinity, for it is the source of Being and superior to truth and knowledge. The Good, according to Plato, not only is the author of knowledge but far exceeds knowledge in dignity and power.

The Good is higher than all truth and beauty. As the creator of both *existence* and *essences* it sustains all Being. Thus we have a three-storied metaphysical universe: first, the sensible world; second, the Ideas; third, the Idea of the Good.

This is the traditional view of Plato. A modern and much less acceptable view would interpret the Ideas merely as logical essences. ( Ancient Philosophy , pp. 112-113)

When the philosophy of Ideas was developed, the One was referred to as the Idea of the Good. In Plato this becomes personalized. Thus being oneself is the characteristic of man, his fundamental and *authentic* quality.

Men are quite willing to have their feet or their hands amputated if they believe those parts of themselves to be diseased; for people are attached to what particularly belongs to them, except in so far as they can identify what is *good* with what is *their own*, and what is bad with what is not their own. (Jaspers, pp.18-19)

In the true *polis*, the City of God, the one supreme goal is the *good* of the individual man and gives rise to the administration of a city dedicated to the cultivation of the excellence (*aretae*) in-Being-Good . Philosophy, the love and cultivation of wisdom, becomes the way for this administration to take place and be cultivated. (Jaspers, pp.18, 47)

### Augustine:

The bulwark of Augustine s system of morality is Adam s sin, which, according to his philosophy, has infected all humanity. Originally, both Adam s spirit and his body were completely good, but through pride he gave up his divine heritage and fell from his innocence. The sin of Adam is expressed in man s sexual lust. In Augustine, the ascetic temper triumphed; the celibate life thus appeared to him as the most perfect form of existence.

Being conscious of the soul of man, Augustine emphasized that without grace and without the aid of the church, man cannot be saved. Salvation is not due to human merit; rather, it is to be explained as an expression of *God s grace*. ( Medieval Philosophy , pp.360-361)

The will doth not command entirely It is a disease of the mind that the will doth not wholly rise, by truth upborne, borne down by custom. And therefore are there two wills, for that one of them is not entire.

Let them perish from Thy presence, O God, as perish vain talkers and seducers of the soul; who observing that in deliberating there were two wills, affirm that there are two minds in us of two kinds, one *good*, the other *evil*. Themselves are truly evil, when they hold these *evil* things; and themselves shall become *good* when they hold the truth and assent unto the truth, that Thy Apostle may say to them, Ye were sometimes darkness, but now light in the Lord. But they, wishing to be light, not in the Lord, are made gross darkness through a dreadful arrogance when they are not in the Lord. Was there good in the world before the advent of Roman Catholic faith? Philosophical prophecy affirms this. ( Confessions , pp. 142-143)

## A Philosophically Prophetic Evaluation of The Good in the Philosophy of Plato-Augustine

### Plato:

Traditionally, it is generally accepted in the history of philosophy that the Academy of Plato in Athens was instrumental in the cultivation of much *good* in and among the citizenry of Athens as well as students and teachers and associates from adjoining cities and states for many years. In some form or another this philosophy of *good* and related philosophies generated thereby have been ingrained for good in the history of civilization, particularly western civilization, from the days of Plato to the present.

Plato s philosophy was and continues to be a philosophy of personhood and personal existence more so than philosophy in general, as exemplified by his philosophy of administration of the Ideal *polis* (city). The history and precepts and impact of Platonic philosophy has been instrumental in the development of *Personal Ontology* in philosophical prophecy in the present generation and its value in the envisioning of the nature of what *The Creation-of-Life* Really Is, through adjustments to Platonic and other philosophies, especially those of Heidegger and Marcel and Nietzsche.

### Augustine:

Philosophical prophecy is aware of the situation of life of Augustine in the development of his

philosophy of *good* and *evil* and is appreciative of the Reality that in that particular situation in life philosophical and religious discoveries made by Augustine provided a foundation for his time and medieval and modern times that are pivotal in favor of continuing philosophical and philosophically prophetic contributions toward and into the creation of life; his massive growth toward his own personhood in his own *soul* and the depth and spirituality of his conversion to Christ and the grace he experienced personally; pivotal resources for the discovery and growth of *good* in the lives of persons.

Yet, Philosophical Prophecy is aware of the Reality of the existence of both *good* and *evil* in all persons beyond the age of accountability, namely the awareness of memory and conscience in the Care in each person. Philosophical prophecy is also aware of the nature and need in personal existence of *salvation by the grace of God*. And philosophical prophecy is also aware of the need and value of much greater refinement in the philosophically prophetic understanding of the application of Aristotelian *logic* in and toward understanding the nature of *the creation-of-life*. This logic includes propositions that are referred to as:

- (1) either or
- (2) both and,
- (3) some are some are not,
- (4) if then.

Almost always, when there are subjective distortions and mistaken judgments in man's thinking, they are the result of a lacking of adequate refinement in the understanding and use and accurately and adequately adjusting and using of these propositions, both separately and together.

The difficulty with the philosophy of Augustine is that it is too either/or: either a person is *good* or *evil*. Either a person is saved by grace with the aid of the church or that person is not saved. It is likely that the way Augustine accepted his conversion to have been sudden was such a powerful influence in his life that he concluded that this is the standard pattern for the conversion of every person who is converted.

It is likely the case that generally, conversion does *emerge* gradually in a both and way in and for most converts to Christ. This includes stages of some aspects of a person's life being *good* and some being *bad* or *evil*. It is also the case that conversion is through *both the grace of God* and the growing merit of the spiritual growth of the person, on the way toward what Plato referred to as *aretai*, that is, growing and improving excellence.

#### (5) The Philosophy of *Time* and the Idea of Creation in Augustine

Are there three times, or only one, the present? For indeed, future and past are only in the present. When I relate things past, I regard their images in the present. When I think of the future, possible actions and images are present in my mind. There is only the present and in the present three times. The memory is present in regard to the past, intuition is present in regard to the present, and expectation is present in regard to the future.

The mind this is Augustine's ultimate answer is itself the extension of time. Three things are done by the mind: it expects, is aware of, and remembers, so that that which it expects, through that of which it is aware, may pass into that which it remembers.

Augustine was driven to the question of what time is by the argument against the idea of Creation: What did God do before He created heaven and earth? If He was resting, why did He not remain in inactivity? If a new will rose up in Him, can we speak of a true eternity in which a will comes into being that was not there before? But if the will was present from all eternity, why is the Creation not eternal?

Augustine resolves this objection to the idea of Creation as follows: With the Creation, God also created time; before that, there was no time. The question is meaningless, because, for Him who created time but is not in it, there is no temporal before. Time has a beginning, says the Bible; but there was no time before this beginning, says Augustine.

And yet Augustine himself asks: But what is the eternity that preceded all time? Augustine explains what eternity is by contrasting it with time. God in the excellency of an ever-present eternity precedes all times past, and survives all future times [His] years neither go nor come; but ours both go and come, that all may come. All [His] years stand at once since they do stand but [our years] will be when all will have ceased to be.

Eternity is the goal of all our striving, not something that will come only to pass away, but something

Reality; they reach me as Being fake, glitteringly superficial, contrived for selfish (being popular to make money and get praise) reasons both to become a noted movie maker and to enjoy being in the public eye and to be continually noticed. That art that deeply moves and inspires me is that which reaches me in Being Really Real in revealing to me the particular aspects of the essence of the artist and myself Really Being a Person, in and to and for both themselves and myself.

So far as I can tell, my taste for humor is unconventional. Again, I have a *distaste* for forced humor and persons trying to be funny. I enjoy the spontaneous humor of a few persons. I enjoyed the humor of David Letterman before he went to CBS. My view is that he has changed, somehow possibly related to the difficulties of his termination from NBC and his competition with Jay Leno to replace Johnny Carson, who I was and remain a big fan of. My view of Jay Leno's humor, whose forced humor is *distasteful* to me and who I avoid watching, is much the same, ironically, as that of the CBS David Letterman, who now uses crude gestures and laughter and tries to make funny faces and forces jokes to try to be funny, so I also avoid watching him.

Humorists I do watch on video tapes in my possession and really enjoy are Red Skelton and Victor Borge. The kind of all in good fun ridiculousness of Red Skelton and the contrasting subtle and quiet ridiculousness of Victor Borge I enjoy because they are not artificial or superficial or trying to be funny or forced but are spontaneous and what they Really feel is humorous I Really feel is humorous.

For these reasons, among others, for me some of the art of John Lennon is classical and some of his philosophy is philosophically prophetic and he is genuinely humorous; in contradistinction to ~~The Catcher in the Rye~~, Mark Chapman, the assassin of John Lennon.

### 'Elements' of 'Classical' Art by The Beatles – the Testimonials of the 'Survivors'

Something of their participation at times and in their ways was referred to in their summary of the Beatles at the end of *The Beatle Anthology* assembled in 1988.

Ringo: Being with and performing with the Beatles was magical. There was really loving caring songs between four people a hotel room here and there a really amazing closeness. The four guys really loved each other it was pretty sensational.

George: They (the fans) gave their money and they gave their screams, but the Beatles gave their nervous systems, which is a much more difficult thing to give.

Paul: I'm really glad that most of the songs dealt with love, peace, understanding; they really did. If you look back there is hardly anyone who says, go on kids, leave your parents. It's all very much All you Need is Love and John's (a post-mortem representing him), Give Peace a Chance. There is a very good spirit behind it all.

### 'Revolving Instinct and Intelligence' Developing Personal Ontology Awareness in Lennon

Personal ontology is persons self-subsistently *always* Being and Being-in their very own ways of Being themselves *essentially*, whether or not or the extent to which this may be at times lost.

Personal ontology is the discovery in philosophical prophecy in the current generation of the need and desirability of philosophy becoming and being *personal* and thereby *personalized*. To become and Be so, it is necessary for philosophy to be understood and made applicable by persons in their very own personal ways of Being themselves *essentially*, which can only be discovered envisioningly and thereby dwelt in awaringly, since personal ontology is not objectively and publicly observable.

Through his revolving instinct and intelligence in his personal ontology, John Lennon reached an awareness above the 75% statistical percentile of awareness level of his personal ontology, though he did not refer to it by this terminology. But the philosophical terminology he did use, and columnists who had a deep feeling for his life also used, was and is some of the terminology used in philosophical prophecy to refer to and explicate the nature and Reality of personal ontology in the personal existence of every person.

### John Lennon's Awareness of Being and Being-in his own Past and Present and Future

Time and temporality in personal ontology cannot adequately be calculated only in terms of linear-sequential time as indicated by the clock on the wall. When bored, an hour of a person's time goes by much slower and is much longer than an hour by the clock on the wall; and when engaged in something of interest, goes by much faster. This is the case since persons are not simply objects whose time is

Plato-Augustine-Freud-Jefferson were vividly aware of the presence of a *life force* in persons enabling them to in some sense Be Alive, and addressed the nature of this life force in their philosophy(s): Plato-Augustine referred to it as *soul*, Freud as *ego-id*, and Jefferson as the Inward Persuasion of the *moral conscience* in *heart and mind*. Plato-Jefferson included music as a component of this life force. The curriculum in Greek education in Plato's day included the central core of the curriculum as mathematics and music. Plato then philosophizing on the cosmic music of the spheres. Jefferson was a musician and required it in the curriculum at Monticello. Augustine-Freud were life-long researchers in a wide variety of literary and philosophical literature they could make available to themselves, including being well-versed in what was offered and known about music in their situation in life in their day.

Though Plato-Augustine-Freud-Jefferson did not make *soul* word and song *music* a central focus in their philosophy in their life as did John Lennon, that which all of them did involve themselves in in their life was the classics as a foundation for their lives. The philosophy of *soul* of Plato-Augustine is classical. The philosophy of *Ego-id* of Freud is classical. The philosophy of *moral conscience* of Jefferson is classical. A special meaning of the word classical is meant here, a meaning whose roots are to-Be found in Nietzsche's philosophy of *Will* and *Musik*.

A primordial and foundational aspect of Reality IS *Will* a reality which is the inner nature of the existing world. It is always manifesting itself in one way or another. Will is not essentially persons rigorously setting their mental determinations this way or that. Will is always a primordial personal urge moving into expression. Will is expressing itself as urge to power in and over oneself, to create, to procreate, to Really live, to *personal* truth, to *self*-Realization.

These modes of personal destiny will-to-Be expressed in their primordial music. This is not the music of epic poetry, sculpture, later Greek drama, Euripidean tragedy and chorus. These are *plastic arts* molded by acknowledged genius to answer to criteria of *proper establishment beauty*. This is a misdirection of the essential Dionysian jubilation and the opening a path to envision the womb of Being. Primordial music is the primordial urge to-Be itself, expressing itself, will-ing-ly; *singing the soul-song of a lover in Chorus*. (Vol.II:Ch.9, p.94)

The test of what Is and what is-not classical is not only the test of whether or not it endures in the repertoire for performance at the theatre and is occasionally requested and even demanded by and performed by and for the criteria of proper establishment beauty. That which is only adequately and accurately and appropriately discovered and enjoyed as -Being classical is tested and approved by whether those involved experience it in the depths of their *soul*, the urge to create, to procreate, to Really live, to *personal* truth, to *self*-Realization. These performances are sought out and scheduled and attended personally in that personal venue where they can be life-fulfillingly enjoyed often in their Being daily nourished thereby.

### ***The Contrast Between 'Classical Art' and 'Fad' and 'Pop' Music and "Hacked out" Hollywood Movies – A Personal Manifesto***

In tracing my own personal genealogy that is related to deliberately limiting my association with the arts to classical art, I have discovered that one of, if not The, the most essential ways in and of and for my very own ways of Being-myself is Being philosophically prophetic. I noted in my mapping and logging my boundaries of life that during engaging myself in my M.A. degree in philosophy I discovered that I had very strong instincts, growing gradually into more and more intelligence, in and for philosophy; and thoroughly enjoyed devoting my life to this field of endeavor.

Philosophy, the love of wisdom, has been from the days of Socrates, Plato and Aristotle to the present and Is searching in wisdom for the nature of Reality; and philosophical prophecy introduced in this generation, is engaging in this search for personal Reality *envisioningly*. I find my love for this *search for personal Reality* to-Be so deeply ingrained in me that it has involved me in Being-*nauseous*, destructively. So, the time came when I decided I Really needed to come to grips with this personal problem; which I did in Vol. II, Ch.12, Prophetic Ethics, pp.125-126, under the subtitle Rest from Nausea and Vengeance.

Now, I am inclined to confess [like unto Being-embodied in the confessions of St. Augustine in the 5th century A.D.] more of the personal Reality of my coping with my problem of Being-*nauseous*. At the time Vol. II, Ch.12, was written in Montezuma Creek, Utah over 30 years ago I was much less successful with coping with this problem than I am now. The symptoms of my Being-*nauseous* is a mostly spiritual and mental but partly physical feeling of revulsion-illness when being exposed to, in this case, art and artists and acting and accompanying fad and pop music and hacked out movies that are not Really Real; as-Being antagonistic to the philosophically prophetic search for and discovery of Real Personal

immutable that lies before us. There, in eternity, is unity, permanence, beatitude, unmoving presence. (Jaspers, pp. 74-76)

### ***A Philosophically Prophetic Evaluation of Augustine's Philosophy of Time***

#### **The Compatibility of God Being in Time and Eternity**

There is an *impersonal* abstraction with regard to God in the philosophy of Augustine which competes with his *personal* experience of God in his conversion. On the one hand, for Augustine God, being *eternal*, existed before there was time but at some time *created time*. In his zeal to exalt God properly as being *eternal*, he had a strong tendency to demean man. He felt compelled to be advocate of the non-temporality

for Him who created time, *but [since He is eternal] is not in it* and there is no temporal before; to *advocate Gods immutability*, that is unchangeableness and immobility as being eternal; to advocate that since the soul is *immaterial* and since God is *eternal*, both the soul and God *cannot be touched by mortality* [p.55].

On the other hand His conversion was the turning point. He was thirty-three years of age. It came suddenly, after inward pressure and long hesitation. What did the conversion mean? It resembles neither Augustine's earlier awakening through Cicero nor the joyous spiritualizing of his thinking through Plotinus, but something essentially different both in nature and in consequences. The consciousness of a *direct encounter* with God transformed the very heart of his existence, all his impulses and aims. (Jaspers, pp. 66-67) [p. 49]

Eagerly then I returned to the place where I had laid the volume of the Apostle when I arose thence. I seized, opened, and in silence read that section on which my eyes first fell: Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ and make not provision for the flesh, in concupiscence (Rom. 13:13). No further would I read; nor needed I; for instantly at the end of this sentence, *by a light as it were of serenity infused into my heart*, all the darkness of doubt vanished away. (Confessions, pp. 147-148)

Evidently, then, The Eternal, immutable, unchangeable, immovable God was a part of and had in Reality entered time and had touched and been involved in *materiality* and mortality and human existence in Augustine's life.

#### **The Influence of Sense Perception on Philosophy**

Since philosophy, including Augustine's, begins with sense experience, the extensive force of his disposition to insist on creation having a beginning is understandable. From the perspective of ordinary everyday sense experience it seems to be obvious and certain, for example, that human life absolutely comes into being at birth from nothing. It is understandable, then, that the philosophy of Augustine insisted that creation by God occurred at a particular time in linear-sequential time.

#### **Mystery in Divine Inspiration**

Given the deep-seated spirituality of Augustine, it is likely that this philosophical conclusion was Divinely inspired, inasmuch as in the midst of the *mystery* of Divine inspiration The Lord works in *mysterious* ways his wonders to perform. This involves the way Divine inspiration comes, which is seldom in finished sentences but is generally in thoughts, thought patterns and precepts even philosophies. It is never the case however, given the limitations of any person in their situation in life in human existence, that God is thereby enabled to reveal to a person *all that He knows* on any given subject.

Therefore, Divine inspiration is given by way of inspiring suggestions and then God participates in His Letting-Be in His infinite respect for the personal freedom and agency to *say and think and do* and *Be-good* in persons in the ways in which they elect to follow through on these Divine suggestions. And then whenever and to the extent that persons *err* in these activities, the Divine admonition is to continue to seek and ye shall find and receive more of that which is appropriate for you in the situation you have grown into, insofar as you are *gently watchful* for these inspired and inspiring suggestions.

#### **An Approach of Philosophical Prophecy to the Certainty of 'Birth'**

Again, it is understandable from a creative evolutionary perspective of the very gradual and yet

continual growth of man in human history into understandings never before achieved by man for instance the scientific development of space travel that the prophetic insights of philosophical prophecy has been reserved for the current generation. Philosophical prophecy refines extensively an understanding of what it Really Is for a person to Really Be Alive, particularly as Next Dimensional Man.

Though sperm and egg conception in human beings is obviously a necessary physiological prelude to Being Alive as a human being it is not, as such, life in and of itself. As a physiological prelude to life it provides a matrix through which the creation of life *may possibly* take place, which can only occur with the insertion in this matrix in persons of their very own personal *memory* and *conscience* in their own personal *Care*.

Whether or not and when this insertion of Really Being Alive takes place is not determinable by a linear-sequential time clock device. It can only be located and discovered and measured by persons becoming aware of their very own memory and conscience at work. This is not simply and only an ordinary remembering of past events, but is a gathering together and *gradual emergence* of who they Really Are within themselves through envisioning thought and contemplation and concern and feeling in personal Care in and for themselves with creative ideas and understandings and desires and feeling and interests and enthusiasms they Really deeply want to participate in enacting and constructing and putting in place and operating these things continually and forever.

In other words, when persons Are Really Being-Alive this Being-Alive is *emerging evolutionarily* in this total matrix in ecstatic-spatio-temporal and transcending-subjective-objective ways which transcend an exclusively linear-sequential string of events in which the beginning of a persons life can be unerringly identified by some sort of linear-sequential time clock device or some supposedly infallible dogma of the biology of how and when life begins. (P&P, Vol. III, Ch.24, p.3)

In appreciation of the philosophy of time of Augustine, working through his wrestling with the difficulties of his philosophy of time and the idea of creation and the compatibility of God Being in Time and Eternity has made major contributions to the envisioning of ecstaticspatio-temporality in philosophical prophecy.

#### (6) The Philosophy of Love in the Philosophy of Augustine

Augustine considers the universality of love. In human life Augustine finds nothing in which there is no love. In everything that he is, man is ultimately will, and the innermost core of will is love. Love is a striving for something I have not. As weight moves bodies, so love moves souls. Everything a man does, even evil, is caused by love.

Worthy of love is that beyond which we can find nothing better. That is God. All true love is love of God. And to God we attain only through love. What is loved in the love of God? The permanent and unchanging, the life that does not die, the good that can and should be loved, not for the sake of something else but for itself; that in the possession of which all fear of losing it ceases, so that there is never grief over its loss and the joy of possession is indestructible.

But all this is put negatively. The highest good itself is not expressed, but designated as that from which fear, care, uncertainty, loss, and death in the world are absent. All the dangers of love in the world have vanished. Are the contents of our love in the world preserved, freed from their deficiencies and confirmed from another source? Or if not, what is the positive element in what we love as God?

Love determines the nature of man. A man's essence is in his love. To ask whether a man is good, is not to ask what he believes or hopes, but what he loves. A good man is not one who knows what is good, but one who loves what is good.

Where there is love of God, love has an object on which it can rely. The man who is filled with it will everywhere see the good and do what is right. To him it may be said: Love and do what thou wilt. For he who sees God becomes so small in his love of Him that he prefers God to himself not only in judgment but in love itself. Here it becomes impossible to sin. From this love man cannot backslide into self-complacency. Once discerned, this great good is so easily attained, that the will is the possession of what is willed. (Jaspers, pp.95-96)

#### (7) The Philosophy of Freedom in the Philosophy of Augustine The Paradox of Freedom

## Pride

It is God who brings forth freedom in man and does not leave him at the mercy of nature. But in so doing

## The Provocativeness of John Lennon

John Lennon had at one time said, 'The Beatles and myself are greater than Christ', meaning their Beatle music, including both sound and lyrics, were having more provocative influence on portions of a generation of humanity than exposure to the lyrics of the New Testament could. During the furor caused by the general misunderstanding of this statement he simply apologized for having made the statement, 'Realizing that it couldn't be really understood in the Reality-spirit in which he had made it. Nevertheless, this still infuriated Mark Chapman, considering himself to be an apostle of Jesus whose mission was to be a catcher in the rye', as he was trying to grow up and overcome his childishness and thereby to be enabled to eliminate *phoniness* in the world and especially John Lennon, the archenemy of Jesus, who claimed to be greater than Jesus. So, he became determined to kill John Lennon in the service of Jesus, to eliminate this ultra-*phoniness* from the world.

## Tributes to John Lennon

In December, 1980, shortly after the assassination of John Lennon tributes to him were written by Newspaper Columnists from all over the U.S. Seventy-five of these columns are collected in the book, *A Tribute to John Lennon*, Proteus Books, London & N.Y., 1981. (pages are not numbered in the book and there is no index)

John Lennon was recognized directly as becoming and being a philosopher through his revolving instinct and intelligence by Richard Dyer, columnist for the Boston Globe in his column for Dec.14, 1980. He recognized both the Beatle influence as a whole on John Lennon and vice versa, and that in a major sense John Lennon was the philosophical composer of music, both for the Beatles and for his life after the Beatles.

The music is usually discussed in terms of the amalgamation of influence in it black music, blues, Presley, Dylan, Chuck Berry, British songs, cabaret tunes, ballads, etc. But what is significant is that it is always a highly *personal* amalgamation, at once *instinctive and intelligent*, and that most musically literate persons could tell you which Beatles songs are really chiefly by Lennon and which chiefly by McCartney. (only the earliest songs were actually jointly composed, though most of the later ones were jointly credited).

John Lennon was the most restless and searching of the Beatles, though his audience resisted most of the changes in his life and work (resulting from this philosophical searching), Richard Dyer, Columnist, *The Boston Globe*, Dec.14, 1980 (continued).

It was interesting how when John sang in unison with Paul it sometimes sounded like one voice, one more complete than either alone, *innocence and experience allied*. In the post-Beatles period Lennon's voice developed still further, partly as the result of further exposure to the Oriental sound of Yoko Ono's ululant singing and its connections to the world of avant-garde worldless vocalism and his further assimilation of black singing and gospel shouting.

The day of the much criticized new album, Double Fantasy, may yet come, for in it Lennon takes up McCartney's subjects (philosophical) but with his own tough-mindedness, and his voice, alone and in duet with Yoko's, is everything the two voices used to be *paradise* regained after *innocence* had been tested but not fully restored by experience. These are the things that will remain. The memory of Beatlemania will fade. The meaning of Lennon's life and the meaninglessness of (why he was assassinated) his death will be something to read about in the textbooks. What will still be there will be words and music (*soul* word and song *music*). And for future generations, that will be enough.

The tribute of Clive Barnes, Columnist for the Chicago Sun-Times, Dec.14, 1980, suggests the *soul* word and song *music* impact of John Lennon on the world, with philosophical overtones:

Lennon was one of the pacemakers of the 20th century. He made changes in our behavior, in our attitudes and thoughts. As a guiding light, together with Paul McCartney, he created a social revolution. His voice was the voice of freedom over the chasms of generation gaps. It was also the voice of the blue-collar oppressed trying to find its way into the new, technological society.

History is going to have to record Lennon's gift not only to the world of music, but to the world itself. Lennon was an intellect without being an intellectual. In his mid-career, he had certain problems with drugs, but he battered those away into a new and humorously aware vision of the world. *He was an apostle of freedom. A man of infinite delicacy.*

## Soul 'Word and Song' Music



against Indians and blacks institutionalized in slavery and the tyranny of the British over the colonies. William Wirt, when delivering in Congress the funeral eulogy of Jefferson, concentrated on his *vision of liberating the imprisoned intellect* of man throughout the world. Almost every scholar who has since written about this philosopher-statesman has centered upon his *luminous and visionary mind* and its impact on society.

## ***John Lennon Being a ‘Visionary’ Philosopher***

### **‘Revolving Instinct and Intelligence’**

John Lennon embodied various facets of the inspired philosophy of Plato-Augustine-Freud-Jefferson and at the same time added elements of his own visionary philosophy to that of this pivotal philosophical quartet.

Though John Lennon was not a formally trained philosopher as this visionary quartet was, and though he did not directly and specifically refer to himself as such, he was in Reality a visionary philosopher, continually growing as such through his revolving instinct and intelligence. John Lennon was assassinated late in 1980 during the Christmas season as a world-wide acclaimed public figure, in New York City, by ~~The Catcher in the Rye~~ assassin Mark Chapman, in a similar manner to that of John F. Kennedy in Dallas and Anwar Sadat in Cairo, Egypt were.

### ***Value in Comprehending John Lennon Being the ‘First’ ‘Pivotal’ Soul-Music Philosopher***

The question of Who Is-Was-Will-Be John Lennon is thought-provoking. His martyrdom Is-Was-Will-Be a crisis through which there is transcending-subjectivity-objectivity possible in which there is now greater possibility of making progress in answering this question than prior to his martyrdom. A Reality of this possibility is that his martyrdom is in close proximity and correlation with that of Michael-Adam and Abraham and Moses and Jesus and Peter and Paul.

The martyrdom of Michael-Adam Is-as-Having-Been-and-Will-Be his death in persons, for example Christians, whose misunderstanding of original sin in the human race prevents them proximally and for the most part from deriving personal benefit from being aware of the multidimensionality of Michael-Adam above and beyond whatever responsibility and activity there Is-There (Dasein) for original sin in himself and the human race. Abraham’s martyrdom occurred through his sacrificing Isaac and his attending death and resurrection in connection with that event; through which all of the children of Abraham experience this martyrdom in their lives. The martyrdom of Moses is on the one hand being denied the privilege of entering the promised land with Caleb and Joshua but simultaneously dying and going to his compensatory promised land, heaven. All of these events Are-as-Having-Been-and-Will-Be in the similitude of the martyrdom of Jesus in Jerusalem and Peter and Paul in Rome; thus these cities being sanctified as The New Jerusalem coming down out of heaven into heaven-earth fusion.

The life and martyrdom of John Lennon fits this pattern, and as such may be of value for philosophical investigation to those who may desire to improve comprehension of personal ontology in the personal multidimensionality in heaven-earth fusion in and, in particular, of the pivotal contributions to the creation of life of and by the pivotal person(s) Michael-Adam-Abraham-Moses-Plato-Augustine-Freud-Jefferson-Lennon.

### **The Catcher in the Rye**

Mark Chapman was the stalker who eventually shot and killed John Lennon. He was addicted to J.D. Salinger’s book, ~~The Catcher in the Rye~~. He searched and researched this book continually for years prior to killing John Lennon. In the course of this research and while being addicted to drugs and hearing voices from time to time he reported that he was in church when Jesus Christ came to him and healed him from his addiction to drugs. He then became transformed into Holden Caulfield, the hero of ~~The Catcher in the Rye~~, whose mission in life was to crusade against *phoniness*. As such he, in turn, became addicted to the Esquire magazine article on John Lennon, which reinforced his conviction that, in spite of the article referring to John Lennon as a towering figure, he, John Lennon, was really a *phony*. (from the TV Documentary, The Man who Killed John Lennon )

God admits the possibility of a human activity against Himself, against God. God leaves man free; but if man turns against God, only God’s help and grace can enable him, through his own acts, to turn to the good.

In my freedom for the good I am the work of God. My freedom is freedom that has been given me, not my own. I cannot boast of my freedom. It is pride to claim credit for what I owe to God. The appropriate attitude is humility in freedom. If I credit myself with what comes from God, I am cast back into my own darkness. It is pride to take pleasure in myself as my own work. Humility is the attitude underlying the truth of all good actions.

### **The Impossibility of Being Conscious of a Good Deed**

Augustine knows the perversion of complacency: it is ineradicable, because it is rooted in our very finiteness. In order to act well, I must see the good and recognize my action as good. But such awareness is the beginning of pride.

The reason for this is man’s self-love. He cannot escape from it, except incomprehensibly through the help of God, which enables him to do good without becoming proud, which enables him to experience in the utmost freedom his being given to himself by God. God’s *help* gives him the full freedom with which to attain to God.

### **Against the Stoics**

Augustine knows their doctrine. Man is free and independent as long as he contents himself with what he can master. He can master only himself, his thoughts and decisions. Consequently, this is all that concerns him. He lives exclusively for himself; he is *self-sufficient*. And the Stoic does not doubt that we are indeed master of our own thoughts. He believes we can demonstrate such mastery by guiding our attention and carrying out our resolutions. Our freedom has no ground, but is itself a ground. It is identical with reason.

The opposite of freedom is outward constraint. Hence the more independent I am of outside things, and the fewer my needs, the freer I shall be. I remain free if I adapt myself naturally to the world around me. But if, despite my *self-sufficiency*, I am nevertheless struck by some outward constraint and such constraints are inevitable in this life I need not inwardly comply. I become unfree only if I allow my composure to be disturbed. Accordingly, freedom is imperturbable peace of mind.

In this Stoic attitude Augustine sees nothing but self-deception.

### **Against the Pelagians**

For Pelagius man, because created free, is by God’s will independent of God. Man has freedom of decision. He has the possibility of sinning and of not sinning. Even if he has already decided to sin, there remains a possibility of conversion and hence of freedom. If he wants to, he can then follow the commandments of God. (Jaspers, pp.90-91)

### **Predestination**

Augustine could not tolerate the doctrine of Pelagius. He realized that if it gained dominance, it would undermine the sacramental system of the Roman Catholic Church and give man a false belief in his own independence apart from God. Thus, Augustine developed his famous doctrine of predestination. Human merits, he maintained, are not sufficient for salvation. God, from the beginning of creation, has elected some for salvation and others for hell. Those who are selected by God cannot resist, so strong and complete is his power. If God has chosen a man to be a saint, that man will persevere in a godly way of life.

### **Roman Catholic Doctrine after Augustine**

The doctrine of predestination was not received with enthusiasm by the Roman Catholic Church. It was attacked, first, because it makes free will almost an impossibility; and second, because it makes God extremely arbitrary. Augustine believed that in reality all men deserve damnation, but salvation for some is a sign of God’s mercy. In the long run, Augustine’s concept of predestination did not prevail in Catholicism, which made a compromise between his views and those of Pelagius. ( *Medieval Philosophy*, p.361)

## A Philosophically Prophetic Evaluation of the Philosophy of Freedom of Augustine

The influence of the positive insights of the philosophy of freedom of Augustine has been great, especially in the western world, from his situation in life in the 4th Century A.D. to the present. This influence is particularly important in his continual glorifying of God and vigorously pointing this out as a necessary ingredient in persons lives to enable them to realize their personal freedom. Of special importance for Augustine's influence here was its being made very *personal* as elaborated, especially, in his mapping and logging his *Confessions*. And his remarkable work in focusing the attention of the world on *The City of God* with many in-depth insights as to its construction and nature have made a great difference in the assisting of millions *toward* their salvation in their own personal freedom.

The souls in bliss will still possess the freedom of will, though sin will have no power to tempt them. They will be more free than ever-so free, in fact, from all delight in sinning as to find, in not sinning, an unfailing source of joy. By the freedom which was given to the first man, who was constituted in rectitude, he could choose either to sin or not to sin; in eternity, freedom is that more potent freedom which makes all sin impossible. (*The City of God*), pp.541-542)

In some way or another, everyone may benefit from Augustine's philosophy of pride. It is the case that large segments of the world's population suffer from that arrogance which leads them away from that creative humility through which they may become enabled to discover and live in those inherent personal possibilities of their lives which would fulfill them with peace and love and joy.

Nevertheless, a personal philosophy of freedom can be improved through understanding envisioningly ways of improving Augustine's philosophy of freedom. Of particular importance here is refinements possible through improving understanding of Aristotelian logic.

## God's Grace and Help Through a Person's Own Acts

In Augustine's philosophy, If man turns against God, *only* God's help and grace can enable him, through *his own acts*, to turn to the good. [p.63] In a technical sense this philosophy is correct, but the way it is worded is liable to give the false either/or impression of a greater *dualistic separation* between God and man than is in Reality true. It is the case that *his own acts* of man, when involved personally in God's help, does so from *personal possibilities* inherent in their own *personal self-subsistence* in their own *personal self-sufficiency*, as a refinement of the philosophy of Pelagius which Augustine rejected.

In their own personal self-subsistence, it is possible for persons to be enabled, in their own personal freedom, to *miraculously Receive*, Grace-fully and envisioningly and in deep personal appreciation in Being-themselves essentially, God's help and grace.

When persons are in confusion between *creative helpfulness* and *destructive power over others* in their own lives, when thinking of God's activity they inevitably are idolatrous in supposing that God's helpfulness is like theirs. This seeking power over others is unaware of or misunderstands the massiveness and the Real nature of the cosmic creation-power inherent in the *radiance* and *luminosity* of both God and man, particularly as and to the extent that they are awaringly in creative relationship together in their own most essential ways in and to and for Really Being themselves.

Though persons in ordinary everyday life are often helpful to each other in many so far ways, yet what persons, at times, consider to be helping is Really a hindrance, a sin, since the art and science and prophetic wisdom to be life-creatingly helpful requires prophetic insight into the ontological needs and wants and desires of persons. When this occurs it is obvious that Really Being helpful is the opposite of imposing one's own insistence power over another. Being helpful in philosophical prophecy occurs through suggestions to oneself and others given very gently. A key to following up on these suggestions is to Realize that a pushy or pressure or constant follow up is abrasive. If a further suggestion becomes advisable, it is crucial to watch very carefully for the timing and rhythm and attunement and appropriation-circumstances to make this suggestion. (P&P, Vol. III, Ch.24, pp.6-7)

## A Philosophy of Personal 'Ownership' in Personal Self-Love-Humility in Personal Freedom

In Augustine's philosophy, My freedom is freedom that has been given me by God and thus is *not my own*. It is pride (self-love) to claim credit for what I owe to God. The appropriate attitude is *humility* in freedom. Though very valuable to himself in particular and much of the history of Christianity in general in various ways,

would pursue his own philosophical goals all his life.

Freud gave philosophy a special meaning. In true Enlightenment fashion he denigrated the philosophizing of metaphysicians as unhelpful *abstractions*. He was equally hostile to those philosophers who equate *the reach of the mind* with *consciousness*, always maintaining that much of the functioning of the mind is *unconscious* and successful and productive psychoanalytic philosophy required exploring the subconscious in such ways that its messages about a person's life became ever more conscious. His philosophy, and application of it in his professional practice and other related endeavors, was and is psychoanalytic-philosophical-scientific empiricism. [Cf.pp.68-70]

Freud's discovery of the *essence* of the Oedipus Complex was basically by revelatory *illumination*, though this is not to say that all of his philosophical-psychoanalytical thoughts and beliefs and practices were absolutely correct and were by revelation. There were days when he dragged himself about because he had failed to fathom the meaning of a dream or a fantasy, and then came the days when a flash of lightning illuminated the connections and lets me understand what had gone before as a preparation for the present. Then he found it impossible to convey any notion of the intellectual (and it might also be said spiritual) beauty of the work. [Cf.p.74]

## Thomas Jefferson

Thomas Jefferson was born in the last half of the 18th century in Virginia. In 1797 Jefferson became the new president of the American Philosophical Society, established by Benjamin Franklin in pre-revolution days in Philadelphia. In his inaugural address, Jefferson spoke of the integration of philosophy with the practical sciences and their effect on the way persons lived their lives. The background of this address included the visionary attitudes he held and emotions he deeply felt not appreciably shared by his fellow Virginians or anyone else other than himself in his situation of life in which he lived. These included injustices against Indians and blacks institutionalized in slavery and the tyranny of the British over the colonies. His election to this position followed a lifetime of participation in philosophical endeavors.

Lionel Trilling, in giving the first annual Jefferson lecture in 1972, chose to speak on Jefferson and the life of the mind. He thus carried forward a tradition set in 1826 by William Wirt, who when delivering in Congress the funeral eulogy on Jefferson concentrated on *his vision of liberating the imprisoned intellect* of man throughout the world. Almost every scholar who has since written about this philosopher-statesman has centered upon his *luminous and visionary mind* and its impact on society.

Jefferson's answer to the question of whether or not persons could create a living environment of life, liberty and the pursuit of happiness was influenced, significantly refined by himself, by the philosophers John Locke and Sir Francis Bacon, focusing on the rights of man, and Sir Isaac Newton, a philosopher of science with social applications, about each of whom he had engaged in much study and advocacy and application in his own life and influences on others. John Locke, in particular, advocated the natural rights of man to life, liberty, and property. He added in the Declaration of Independence the pursuit of happiness. [Cf.p.155] [Cf.III:Ch.13, pp.177-180]

## Plato-Augustine-Freud-Jefferson

The Michael-Adam quartet Plato-Augustine-Freud-Jefferson were highly trained philosophers. His-Their philosophies contributed many pivotal philosophical Ideas to the possibility of the creation of life in persons.

Plato discovered and cultivated Realizations of how and why persons may be enabled to *Care for their own soul*. To do so is to cultivate *aretae*, personal virtue and excellence. Persons who do so become Citizens of the holy city, the city of holiness.

Augustine discovered and lived something of the Reality that training in philosophy was and is not the final value of philosophy but was for him and is a stepping stone toward discovering and living in the Reality of the Christian philosophy of Being-in-the presence in a person's life of the *inner light of eternal reason*.

Freud gave philosophy a special meaning. In true Enlightenment fashion he denigrated the philosophizing of metaphysicians as unhelpful *impersonal abstractions*. He also saw the limitations of philosophers and philosophies who equate *the reach of the mind* only with the conscious mind, always maintaining that much of the functioning of the mind is *unconscious*, or instinct.

Jefferson's inaugural address as U.S. President was philosophically visionary. He spoke of injustices

Socrates philosophical teachings, and being forced to drink hemlock poison, Plato made the pivotal decision to withdraw from public life and live for his philosophy.

The Sophists claimed to teach *aretae*, or excellence, particularly of the political sort. They aspired to and did teach men how to achieve success and power and win in dialogue and discussion and argument, without establishing a moral foundation to proceed from. Socrates argued in favor of *aretae* being the excellence of virtue, and of persons pursuing that excellence of virtue which relates to being what men *ought to be and do*, and to the particular virtues of justice, courage, wisdom, prudence, piety, magnanimity, and to find and be fulfilled in the epitome of all *aretae*, the *Care of persons for their own soul*.

Plato saw man in the situation of that personal disaster that arises whenever and to the extent that their thinking is distorted and inaccurate and false and corrupt through thinking and arguing through their *sophistry* that the type of political power over others that they espoused was the true *aretae*, or excellence. Since, with the great Sophist movement, all traditional beliefs of Athenians had been distorted and shattered by Sophist influence and argumentation and criticism, Plato found it necessary and desirable for himself and if possible to influence others through the inspiration of true virtue (*aretae*) to pursue virtue through creative-right thinking, following the model of this pursuit exemplified by Socrates.

In Plato we see the first great movement of thought against the dangers and falsifications that enlightenment could be prone to by way of true *enlightenment*, by way of that reason that *transcends* the perversions of the understanding and, thus, subjective distortions. [Cf. pp.35-36]

## Augustine

Augustine was born in the 4th century A.D. in a small town in North Africa. He was exposed to a rigorous education in his youth in the classics, Greek and Latin languages and literature. He later studied at Carthage after which he became a professor of rhetoric, undoubtedly knowing those techniques of sophistry in argumentation invented and espoused nearly a millennium prior to his time by the Sophists of Plato's day; and later taught rhetoric in Rome. [Cf.p.44]

Augustine later became converted to the philosophy and religion of Manichaeism which, following Zoroastrian patterns, divided the world into rival realms of darkness and light, but eventually rejected the Manichaean God with his body in space and its practices of sorcery. He was then introduced to Neo-platonism. The Neo-platonic One fired him with its pure supra-spiritual spirituality.

Augustine took over the philosophy of Plotinus. No other philosophy had so great an influence on him. He agreed with the fundamental structure of the universe in the *cosmology* of Plotinus. Plotinus' triad was the One that is above being, the spirit that is being, and the world-soul that is reality. Later, converted to Christianity through the auspices of the great Roman Catholic Christian Ambrose, Bishop of Milan, and his consciousness of a direct encounter with God, he converted Neo-Platonism into the first pivotal Christian philosophy. Plotinus' triad became the Christian Trinity.

The highlight and major contribution to Christianity and the world of Augustine's pivotal Christian philosophy was and is the Reality and presence in his life of the *inner light of eternal reason*. [Cf. pp.44-47]

## Freud

Sigmund Freud was born in the last half of the 19th century in Austria. Though his professional life was in medicine, as late as his third year at the University of Vienna he was still thinking of acquiring a doctorate of philosophy based on philosophy and zoology. Freud read and studied a good deal of philosophy throughout his life. Looking back to his youth when he was forty he reflected, "I knew no longing other than that for philosophical insight, and I am now and always will continue to be in the process of fulfilling it; including as I now steer from medicine over to psychology. I now and always will nourish the hope of reaching my original goal, philosophy."

Freud immersed himself in and studied the works of the philosopher Ludwig Feuerbach a great deal. Strictly speaking, Feuerbach was not an atheist, being more intent on rescuing the true essence of religion from the theologians than on destroying it all. The point of his work on religion, he wrote in his most famous book, *The Essence of Christianity*, was fundamentally the destruction of *illusions* Christians typically have. Freud, who came to see himself as a destroyer of illusions, found Feuerbach's stance most congenial.

Freud was the first pivotal psychoanalytical-philosopher in history. His clinical experience and his theoretical investigations fertilized each other. In these investigations, philosophical questions were never far from his awareness. However powerful his contempt for most traditional philosophers and for their futile word games, he

this philosophy of Augustine can be improved by Aristotelian-logic refinement of envisioningly comprehending the in-depth nature of personal ontology revealed in philosophical prophecy; in *both and* refinement.

Perhaps an illustration will serve to communicate the vision of philosophical prophecy regarding *personal ownership*. The illustration is concerned with *copyrights* of the three volumes of ~~Prophecy and Philosophy~~, Vols. I-III. Though in a technical legal sense these copyrights could be enforced when persons illegally quote or refer these writings to others in various ways, it would be sinful from the perspective of philosophical prophecy to do so. It would be a sin against creation-of-life *ownership*. In other words, when persons adapt certain precepts into or immerse their lives creatively in precepts in and of philosophical prophecy, they themselves copy-right-fully *personally own* these precepts they then *embody in Divine light*, both themselves and God working together *creating* this copy-right.

In this way, the creation-of-life in persons *may possibly proceed in creative humility*.

## Complacency and Creative Rest

Possibly from the depth of his convictions and enthusiasm to assist himself and others to receive the benefits of the Roman Catholic Faith as he understood them, Augustine was energetic in influencing others to receive its benefits. He was, therefore, concerned with the *complacency* he saw in others around him, in spite of his strong tendencies to lean toward salvation by grace rather than salvation by works. Augustine knows the perversion of complacency: it is ineradicable, because it is rooted in our very finiteness. In order to act well, I must see the good and recognize my action as good. [p. 63]

Partially in response to this and other similar philosophies, philosophical prophecy has envisioned meanings in and something of the significance of *Sabbath Rest*.

The millennial *coming and presence* of The Lord throughout human history, including that to Augustine, is always a time of Sabbath Rest, though proximally and for the most part this Sabbath Rest is so subtly peaceful that some of those experiencing it are not very conscious of it since they are focusing their attention on other aspects of these visitations. Nevertheless, it *Is-There* (Dasein).

The Sabbath Day of Rest for man so far is a prescribed day of the week on the ordinary weekly calendar. For next dimensional man Sabbath Rest, Glory-Rest, cannot adequately be calculated on the basis of everyday present-at-hand expenditures of time-labor-energy; but are individualized and grouped and personalized together and are calculated on the basis of personal energy-glory measured bodily, in which persons come to be enabled to measure that which is their appropriate Glory-Rest within themselves personally. This includes Rest from fear, jealousy, poverty and wealth, illness, ignorance, vengeance, depression and anxiety. (P&P, Vol. III, Ch.12, p.115)

## Correlating a Philosophy of Personal Ownership with a Philosophy of Personal Self-Subsistence

### Augustine's Philosophy Against the Stoics and Pelagians vs. Self-Sufficiency

Given his rather immense dedication to his way of Reverence for and his worship of God, generated by his own personal conversion, it is understandable that Augustine would reject the philosophy of freedom of the Stoics and Pelagians, which was foreign to his own personal experience, even though in later generations the Roman Catholic doctrine was a compromise between Augustine's philosophy of freedom and that of the Pelagians. [p.63]

Philosophical prophecy sees much value in some of the philosophy of the Stoics and Pelagians while at the same time seeing the need of much *refinement* of their philosophies in the interest of creation-of-life refinement.

## Self-subsistence in Prophetic Biology

One of the difficult matters for prophetic biology to discern is the possibility and desirability of the reconciliation of two aspects of existence long considered or taken to be irreconcilable, namely, the Reality of both Divine and human self-subsistence. Without this reconciliation there is a strong tendency in human experience towards the alternatives either of various forms of overt or covert atheism and idolatry or of the many forms of the spiritual and physical annihilation of human existence, especially in the numerous aspects of contingency

experienced in the human experience, through overtly or covertly denying human self-subsistence as somehow a threat to the self-subsistence of God.

The phenomena of self-subsistence in personal existence constantly show themselves but, typically, are not envisioned in ordinary biology and physiology. Ontologically, man is somewhat different from every non-personal object and reality. The subsistence of persons is not based on the substantiality of a non-personal substance, but on the Self-subsistence of the existing Self, whose Being Is personal Care.

This Self-subsistence and the nature of this Self-subsistence is disclosed in the Self-perception of personal existence which is disclosed in Care in the voice of conscience .

There is a certain constancy which appears in personal Self-subsistence. It's background, foundation and constitution Is the constancy of person's own essential ways of Being themselves in their personal communities in their very own personal Care, in Divine Light. (P&P, Ch. 19, pp. 26-27)

The basic problem of persons prohibiting themselves from comprehending the Reality and nature of this self-subsistency is the strength of the tradition in mankind of presuming that man came into existence at a particular time as designated in the traditions, and as some of the traditions say, as created by God . Philosophical prophecy has discovered the wisdom and *creative modesty* of simply proposing that it is wisdom to simply understand personal-self subsistence in very modestly Realizing that *whenever* and *however* the Reality of personal existence is in Reality accurately and adequately envisioned , it is *simply There* (Dasein).

## CHAPTER 16

### ***John Lennon: The 'First' 'Pivotal' Philosopher of Soul 'Word and Song' Music***

#### ***The Multidimensionality of Michael-Adam: The Quintet Plato-Augustine-Freud-Jefferson-Lennon***

I

#### **Cosmic Genetics**

A metaphysical mystery in the situation in life in which John Lennon became the first pivotal philosopher of *soul* word and song *music* included the *emergence* of his personal cosmic *possibilities* and capabilities to do so in and from his cosmic genetic genealogy, which was and is his Being and Becoming Michael-Adam-Plato-Augustine-Freud-Jefferson-Lennon. It is possible to comprehend in philosophical prophecy that persons are simultaneously the same person and not the same person. It is important then, to review this philosophically prophetic insight that was noted in Chapter 3 regarding the participation of Michael-Adam in man so far ordinary life and in Next Dimensional Man philosophical prophecy throughout the generations of human history. [Cf.p.20]

Though from the point of view of both ordinary and technical philosophical logic it may seem contradictory that a person is always simultaneously the same person and not the same person, yet this is the case, since I embody ecstatic-spatio-temporality in my *multidimensionality* in my personal existence. For example, I am simultaneously the same person and not the same person who played trumpet solos from the 8th grade on through high school, was senior class president, graduated from college as an undergraduate in history, economics, music and German, received M.A. degrees in philosophy and counseling and a Ph.D. in history and philosophy of religion and wrote *Prophecy and Philosophy*, Vols. I-III. In 8th grade I wasn't the person who could have understood these books and thus couldn't have been at that time the authors of these books. Now I am not the person who can play a trumpet solo. Yet simultaneously I am the same person who did and does both. [Cf. p.20]

#### ***Being-in Situations in Personal Ecstatic-Spatio-Temporality in Personal Multidimensionality***

Both individual and group existence places persons in situations on the *boundary* overlapping the world (groups) and personal and individual existence in the world ; and thus Are realms of ambiguity . Even Being-in realms of ambiguity at times , persons Are such that they are *always* in situations in which they *always* in their personal existence embody faculties of apprehending in various ways, including some being philosophical or philosophically prophetic, their very own *personal possibilities* for discovering ways for personal growth and for expressing their ways of Being-themselves *essentially*, conducive to their participation in the creation of their lives and that of others in *personal appropriation*. [Cf.p.31]

#### ***John Lennon Being a Philosopher – Being 'Inspired' Philosophers***

#### **Plato**

Plato was born one year after the death of Pericles in the 4th century B.C.; as a child and young man he experienced the downfall of Athens and the disastrous political turmoil. In this situation in life Plato was spurred on by his family, an aristocratic one, to become passionately drawn to political life; the word *polis*, meaning city and really referring to the city of Athens, being the root word of the word political. But Plato recognized the hopelessness of the situation and the futility of his investing his time and his life in poli-tics .

After the death of Socrates, who was condemned by distorted and corrupt political and religious forces and by those philosophers referred to as Sophists, expert in rhetoric and argumentation and persuasion and disturbed by

local manufacturers replaced those goods made in England. (TJ pp.562-564)

To his great disappointment, however, what Jefferson described as a panic swept through Congress in March 1809; the Embargo was repealed just before the end of his presidency. The end of the Embargo cost the new Madison administration most of its bargaining power. What Jefferson called the insulting, tyrannical and malicious conduct of Great Britain continued. Madison did declare war, the eventual cost of this war being much greater than was that of the costs of the Embargo, even though by the time Madison declared war in 1812, over 6,000 men had been impressed and almost 1,000 ships taken. Jefferson counseled against war right up to the final disastrous declaration of war. (TJ p.567)

What Madison did not know, when finally, white-faced and trembling, he gave in to the war hawks in Congress and asked the legislators for a declaration of war, was that the British government had finally capitulated to the economic weapon and had revoked the Orders in Council. (TJ p.568)

Though Jefferson kept his sorrow and regret hidden when war was declared, he wrote privately to his old boyhood school friend James Maury in England and who he could trust with discretion, But if ever I was gratified with the possession of power, and of the confidence of those who had entrusted me with it, it was on that occasion when I was enabled to use both for the prevention of war, towards which the torrent of passion here was directed almost irresistibly, and when another person in the United States, less supported by authority and favor, could not have resisted it.

So in this quiet letter, which apotheosizes rationality in politics, Jefferson registered his discreet satisfaction that he had kept the peace. And as an old man of 78 he wrote to John Adams: I hope we shall prove how much happier for man the Quaker policy is, and that the life of the feeder is better than that of the fighter. (TJ p.569)

## CHAPTER 8

### Michael-Adam-Freud

#### The 'Situation in Life' of Freud, The 'First' 'Pivotal' Psychoanalytically-Philosophical Therapist

And He who Is Alpha and Omega shewed me a pure river of *water of life*, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, there was *the tree of life*; and the leaves of the tree were and are for the *healing [therapeuoē] (therapy)* in and of the nations. (Rev .22:1 -2)

### Biography

#### 'Leaning Toward' Philosophy

During Freud's schooling at the Gymnasium (secondary school) a friend had selected law as a career and was influential with Freud to also consider law as a career. Early in his education at the University of Vienna, Freud was impressed with his classes in the physical and natural sciences. A story circulating about him recounted his being impressed with Darwin's Origin of Species and his interest in anatomy classes. Being encouraged by his father, Jacob, to feel free to select a profession of his choice he deliberated between law and medicine and eventually selected medicine.

Yet as late as his third year at the university Freud was still thinking of acquiring a doctorate of philosophy based on philosophy and zoology. But medicine won out in the end, and his turn to medicine was prompted by a desire to turn to a study rigorous, meticulous, empirical, and related to human affairs. He launched his university career early, at seventeen; he finished it late, when he was twenty-five. His sweeping curiosity and his preoccupation with research kept him from obtaining his medical degree in the usual five years.

However critical he was coming to be of philosophy and of those who had yielded to philosophy from despair, Freud read a good deal of philosophy in these years. He wrote of Ludwig Feuerbach, Among all philosophers I worship and admire this man the most. He had much to teach Freud, in substance as in style: he regarded it as his assignment to unmask theology, to uncover its all-too-mundane roots in human experience. Theology must become anthropology.

Strictly speaking, Feuerbach was not an atheist, being more intent on rescuing the true essence of religion from the theologians than on destroying it all. But his teaching, and his method, were calculated to make atheists. The point of his work on religion, he wrote in his most famous book, *The Essence of Christianity*, was fundamentally the destruction of an *illusion*, an *utterly pernicious* illusion at that. Freud, who came to see himself as a destroyer of illusions, found his stance most congenial.

Feuerbach was congenial to Freud in still another way: he was almost as critical of most philosophy as he was of theology. He offered his own way of philosophizing as the very antithesis, the dissolution, of *absolute, immaterial, self-satisfied* speculation. In fact, he acknowledged (or rather, advertised), much as Freud would do later, that he lacked a talent for the formal philosophical, the systematic, the encyclopedic-methodological. He was in search, not of systems but of reality, and even denied his philosophy the name of philosophy, and himself the title of philosopher. I am nothing but an *intellectual researcher into nature*. That was a name Freud could appropriate for himself.

Freud's philosophical explorations as a young university student propelled him into the refreshing and seductive ambiance of the philosopher Franz Brentano; he attended no fewer than five courses of lectures and seminars offered by this damned clever fellow, this genius, and sought him out for private interviews. Brentano, an ex-priest, was a plausible exponent of Aristotle and of empirical psychology. A stimulating teacher who believed in God and respected Darwin at the same time, he made Freud question the atheist convictions he had brought to the university with him.

But Freud never became a theist; at heart he was, as he informed a friend, a godless medical student and an empiricist. After he had worked his way through the persuasive arguments with which Brentano had overwhelmed him, Freud returned to his unbelief and remained there. But Brentano had stimulated and complicated Freud's thinking, and his psychological writings left significant deposits in Freud's mind. (Freud, pp.22-29)

## Widespread Literary Interests – ‘Leaning Away’ From Philosophy, including Nietzsche

As a young poverty-stricken physician Freud bought more books than he could afford and read classic works into the night, deeply moved and no less deeply amused. Freud sought out teachers from many centuries: the Greeks, Rabelais, Shakespeare, Cervantes, Moliere, Lessing, Goethe, Schiller.

These classics meant more to him than that intuitive modern psychologist and philosopher Friedrich Nietzsche. He hoped to find the words for much that remains mute in me. Freud gave as his principal motive for this kind of defensive maneuver an unwillingness to be diverted from his sober work by an excess of interest; he preferred the clinical information he could glean from the analytic hour to the explosive insights of a thinker who, in his idiosyncratic way, had anticipated some of Freud's most radical conjectures. (Freud, p.45)

Lacking talent for philosophy by nature, he wrote in 1931, looking back, I made a virtue of necessity; he had trained himself to convert the facts that revealed themselves to me in as undisguised, unprejudiced, and unprepared a form as possible. The study of a philosopher would inevitably enforce an unacceptable predetermined point of view. Hence I have rejected the study of Nietzsche although no, because it was plain that I would find insights in him very similar to psychoanalytic ones. (Freud to Lothar Bickel, 1931 (p.46)

## Being a Psychoanalytical-Philosopher

Freud's clinical experience and his theoretical investigations usually fertilized each other. Freud liked to portray his medical career as a vast detour starting from an adolescent's passion for profound philosophy and ending with an old man's return to fundamental speculations. In reality, philosophical questions were never far from his awareness, even after, in his drastic words, he had become a therapist against my will. Looking back to his youth when he was forty he reflected, I knew no longing other than that for philosophical insight, and I am now in the process of fulfilling it, as I steer from medicine over to psychology. I most secretly nourish the hope of reaching my original goal, philosophy.

## Freud's Philosophy in Contrast to Traditional Philosophers and Philosophies

However powerful his contempt for most traditional philosophers and for their futile word games, he would pursue his own philosophical goals all his life. This inconsistency is more apparent than real. Freud gave philosophy a special meaning. In true Enlightenment fashion, he denigrated the philosophizing of metaphysicians as unhelpful abstractions. He was equally hostile to those philosophers who equate *the reach of the mind* with *consciousness*. His philosophy was scientific empiricism as embodied in a scientific theory of the mind. (Freud, pp.118-119)

## Michael-Adam-Augustine-Freud

Philosophical prophecy is aware of the Heaven-Earth fusion Reality that Michael-Adam Is-as-Having-Been-and-Will-Be, in ecstatic-spatio-temporality and transcending-subjectivity-objectivity, *personally* involved in and participating *personally* in The Creation of Life in the incarnation of mankind in His-Their *personal multidimensionality* in various specific situations in life for Creation of Life purposes, which includes Being(-in) Michael-Adam-Augustine-Freud. His-Their purposes Is-Are to work on specific situation of life projects in the interest of continual personal growth for all concerned.

The situation of life of Augustine in the Michael-Adam-Augustine-Freud correlation involved Augustine in a personal relationship with God in his miraculous conversion in which, in that situation of life, his attention was so focused on God that other ingredients in their situations of life that were earthly, he was providentially and situationally not involved in.

Augustine's conversion produced a complete change in his intellectual outlook. Instead of reason and critical thinking, he placed his main emphasis on faith; instead of man and his conscience and Care, which are essential ingredients at some time and in some situations in life in persons Being-in personal

maintaining neutrality in the face of repeated humiliations to the nation was also predictable. Josiah Quincy in a letter to John Adams called him a dish of skim-milk curdling at the head of our nation. It is notable that this was another instance of Jefferson avoiding being contingent to the misguided opinions of others.

Jefferson had lived with the taunt of cowardice over many years, and while he may not have liked it he was not afraid of it. He had untraditional notions about honor, whether his own or that of his country. The unfailing mark of a primitive society, Henry Adams would write, was to regard war as the most natural pursuit of man, and he described with some awe how Jefferson distinguished himself from other leaders of his time not only by his dislike of war as a profession but also by his obstinate pursuit of other means to obtain political ends. The President, Henry Adams said, had a genius for peace. (TJ pp.557-558)

## Monroe and Madison

Jefferson was instrumental in the peaceful resolution of problems between James Madison and James Monroe, two future presidents of the United States. He was involved in preventing a dangerous rift between Madison and Monroe widening into an enmity that might have split the Republicans in two. Although Monroe in 1806 disregarded his orders and initiated a treaty with England so unacceptable that Jefferson would not even permit its publication, he treated the diplomat who felt humiliated with great gentleness and suggested that he might take the post of the governorship of Louisiana Territory. Monroe, however, was determined to run against Madison for president.

Jefferson wrote with wisdom as well as concern, I see with infinite concern a contest between yourself and another who have been very dear to each other, and equally to me. I have ever viewed Mr. Madison and yourself as two principal pillars of my happiness. Were either to be withdrawn, I should consider it as among the greatest calamities which could assail my future peace of mind. Though the rift persisted for two years, Jefferson maintained his friendship separately with each man, and continued in overtures which aided in the final reconciliation in 1810, in such a way that contributed to Monroe eventually succeeding Madison as U.S. president. (TJ pp.555-556)

## Negotiations with Indians

Throughout his presidency Jefferson pursued a policy of peaceful purchase and of negotiation to avoid war with the Indians. In 1791 he had written, The most economical as well as the most humane conduct towards them is to bribe them into peace, and to retain them in peace by eternal bribes, pointing out that military expeditions against them in that year alone would have served for presents on the most liberal scale for one hundred years. (TJ p.557)

## Negotiations with European Powers

During his last two years in office the provocation to war against England was intense and persistent, but in these years, more than any other in his life, reason as well as imperturbability was truly his guide. The volatile impulses of resentment and anger, as well as anxieties about honor which in effect project images of masculinity into the international sphere, were contained and stifled for the public good. None of this would have been possible had Jefferson not been at peace with himself both as president and as a man. (TJ p.558)

It was England that Jefferson always looked upon as the major European threat to America, that England which by Nelson's brilliant victory at Trafalgar in October 1805 was now able to dispose its warships off every major port, impress American seamen at will, and threaten hanging to those who would not serve on British decks.

On June 23, 1807 the U.S. frigate *Chesapeake* was captured by the British frigate *Leopard*. The British captain took off one British deserter and three American citizens. The British deserter was hanged and the others threatened with hanging unless they agreed to enter British service. To declare war was to invite the British navy to the American coast. As Jefferson saw it, he now had three choices: war, submission and tribute, or a self-imposed embargo which would deny the British their important American market.

With great dexterity he had persuaded Congress in November 1806 to pass an embargo instead of declaring war. By this device he hoped first to bring home the 30,000 American seamen, thus protecting them from European jails, as well as their 2,000 ships and \$80 million in cargo. Second, he planned to test the effectiveness of economic sanctions in place of war, hoping to pinch the British economy with sufficient severity to coerce the government into repealing the Orders in Council by which they were capturing American and European ships. Though some unemployed American seamen and merchants, especially cotton and tobacco shipments abroad, suffered, many



more approve of the homage of reason than of blindfold fear. Callender obviously did not and could not understand the refinements of if ... then Aristotelian logic and mistook Jefferson's purpose in making the statement to be an atheistic denial of the existence of God. Again, this was another of those typical charges against atheism from supposedly god-fearing and faithful Christian apologists and defenders. (TJ p.491)

## John Walker

Meanwhile Callender's assaults continued during the 1st term of Jefferson's presidency. Like a hound dog on the scent of an old trail he sought out John Walker, and in a series of articles from October 13, 1802 through March 9, 1803, he amplified old disclosures published in the *Gazette of the United States*, an anti-Jefferson tabloid with Federalist editors. John Walker, who had known for many years of the rumors that Jefferson had attempted to seduce his wife, had long since made his peace with the memory, now found himself the nation's most celebrated object of derision. Though he was being used as a foil for political purposes, he seems to have cared little if he was involved in the destruction of president Jefferson politically. Jefferson again embodied imperturbability in these circumstances.

John Walker did care a great deal about his honor in Virginia. He refused to let Callender publish a letter Jefferson had sent him, which was said to be a confession of his guilt; instead he challenged the President to a duel. (TJ p.489)

The prospect of fighting a duel with John Walker over shadows of a past thirty-five years dead, Jefferson considered to be another threat to his attempts to foster democracy in a republic. Dueling was a common way in Jefferson's day for persons who considered their honor to have been offended as the only honorable thing to do to rescue it. Many people were killed in duels, including Alexander Hamilton who was killed by Aaron Burr in a duel, going down in blood on the altar of honor, on the same spot as had his son, and carrying the same pistols. (TJ p.521)

A discreet meeting was arranged at the home of James Madison. Here Jefferson talked with Walker, Henry Lee, and John Randolph. There was no duel. Madison wrote to James Monroe, who had left for France, "The affair between the President and J. Walker has had a happy *eclaircissement*. And except for the single reference to the aborted duel in the *Richmond Recorder* of May 28, 1803, there was no newspaper publicity whatever.

Something is known of the technique Jefferson used to heal Walker's bruised honor, because the letter he wrote to Walker just after their meeting was copied and the copy preserved. In this letter Jefferson promised to do what he could to end the offensive publicity, at least in the Republican press, if corresponding efforts were made to stop Callender and other Federalist editors and their vitriolic tabloid excesses. (TJ pp.489, 492)

The philosophically diplomatic and imperturbable and humanitarily shrewd ways Jefferson met these major challenges to his introducing and consistently working toward the implementation of a Republic of Democracy is a portion of his modeling and therefore radiating into history some fundamental building blocks of establishing in and living in a Republic of Democracy.

## Thomas Jefferson: A Genius for Peace

Mature knowing what peace is and establishing peace is a province of philosophy in revolving instinct and intelligence in transcending-subjectivity-objectivity in ecstatic-spatio-temporality. Philosophers involved in establishing peace are gifted with imperturbability cultivated through non-contingency to the uninspired opinions and persuasions of others; with shrewdness cultivated through a truly creative spirit of inquiry at the heart of which is a statistical expertise to unveil the significant details as well as the total context of that which is being investigated; virtue cultivated through overcoming dispositions to have destructive power over others; being wily which is a maturity in knowing when and when not and how to unveil truth to others in appropriation; and being mature in embodying a spirit of gentle strength and creative patience and appreciation for all their blessings. Such a person was-Is Thomas Jefferson, who became and Is thereby a genius for peace.

## Neutrality with European Powers

It was in his negotiations with European powers that Jefferson's equanimity and control what Max Beloff has called the tension between his instinctual view that an enlightened democracy has no need of war and the facts of his own age were most severely tested. That he would avoid being drawn into the slaughter in Europe during Napoleon's pursuit of hegemony was predictable. That he would be derided as a coward for

creation. [pp.19-20]

On the other hand, in the Michael-Adam-Augustine-Freud correlation, providentially, Freud's situation in life was such that the emphases in his life were placed on reason and critical thinking instead of faith. For a few months at the university of Vienna, under the influence of his admired philosophy professor Franz Brentano, he had toyed with philosophical theism. But his true disposition was, as he described it, that of a godless medical student, and some of his reasons for this were given in his book *The Future of an Illusion*, which opens with a discussion of culture.

With all its palpable flaws, culture has learned fairly well how to discharge its principal task, defending man against nature and he enumerated an alarming catalogue of nature's hostility to man: earthquakes, deluges, storms, diseases, and approaching closer to a pressing personal concern the painful riddle of death.

Freud injected religion into his analysis. Underscoring human helplessness he could link up the need for religion with childhood experiences. He thus considered and analyzed religion on the basis of psychoanalysis and his experiences in the psychoanalysis of his clients in his clinical practice.

Admittedly, religion is among the most prized possessions of mankind, along with art and ethics, but its origins lie in infantile psychology. The child fears the power of its parents but also trusts them for protection. Hence, growing up, it has no difficulty assimilating its sense of parental chiefly paternal power to thoughts about its place in the natural world, at once dangerous and promising. Like the child, the adult gives way to his wishes. They are at bottom survivals: the needs, the very vulnerability and dependence of the child, live on into adulthood, and therefore the psychoanalyst can contribute a great deal to the understanding of how religion came into being. Religious conceptions originated in the same need as all other achievements of culture.

Men invent gods, or passively accept the gods their culture imposes on them, precisely because they have grown up with such a god in their house. To unmask religious ideas as illusions is not necessarily to deny them all validity. Freud emphatically distinguished between an illusion and a delusion; the former is defined not by its contents but by its sources. What remains characteristic of illusions is their derivation from human wishes. Consequently, Freud included in his clinical practice psychoanalytical therapy for persons who were in some sort of tension in their lives as a result of their religious illusions, recommending natural and psychological resolutions to relieve these tensions. (Freud, pp.526-531)

## Michael-Adam-Moses-Freud

### The Power of Intrigue and 'Suggestion' in the Vivid Mythological Life of Freud

One of the factors in the life of Freud through which he became the first pivotal psychoanalytically-philosophical therapist in human history was his life being oriented toward and immersed in mythology and being vividly aware of mythological Realities. This vivid awareness had a rare and simultaneously, at times, a very deep penetration into his mind and heart (*soul*). Some persons whose lives function proximally and for the most part in and whose attention is focused primarily or exclusively in man so far ordinary everyday ways of life are at times immersed in mythology and vivid awareness of mythological Realities. Freud's more or less avaricious reading and study and research and greed for knowledge throughout his lifetime in a widespread array of classics and classical works from many centuries, cultivated his mythological propensity and awareness.

Ambitious, outwardly self-assured, brilliant in school and voracious in his reading, the adolescent Freud had every reason to believe that he had a distinguished career before him, one as distinguished as sober reality would allow him to pursue. At the Gymnasium I was first in my class for seven years and held a privileged position. While he chose medicine freely, he felt no particular partiality for the position and activity of a physician. Rather, I was moved by a sort of greed for knowledge. (Freud, pp.22, 25)

In the early summer of 1875, Freud visited his half-brothers in Manchester, England. He had been reading, and greatly enjoying, English literature ever since his boyhood. English scientific books, the writings of Tyndall, Huxley, Lyell, Darwin, Thomson, Lockyer, and others, he wrote, would always keep him a partisan of their nation. It was their consistent empiricism, their distaste for grandiose metaphysics, that most impressed him.

Between 1905 and 1915, though deluged with clinical work and many other chores, he published papers on literature, law, religion, education, art, ethics, linguistics, folklore, fairy tales, mythology, archeology, war, and the psychology of boys. (Freud, p. 306)

Knowable mystery in and of incarnation and heaven-earth fusion in personal multidimensionality Is

involved in Freud discovering himself Being(-in) Moses. Some of the events involved in this discovery included Freud's relationship to the *Moses* of *Michelangelo*.

Perhaps none of Freud's writings on art reveals their creatively compulsive character more eloquently than his paper on the *Moses of Michelangelo*, published in 1914. Freud had stood fascinated before this over-life-size statue on his first trip to Rome, in 1901; he never ceased to find it somewhat baffling and splendid. No other work of art had ever impressed him quite so much. In 1912, on another excursion to Rome, he wrote his wife that he was visiting Michelangelo's *Moses* daily and thought he might write a few words about him. Freud persisted in calling the paper a love child. Freud wondered whether it may be better not to acknowledge this paper as his love child before the public, and unacknowledged it remained for ten years. Yet he cherished it almost as much as the statue it idolizes.

What intrigued Freud most about Michelangelo's massive statue was precisely that it should intrigue him so much. Whenever he visited Rome, he visited the *Moses*, most purposefully. In 1913, through three lonely September weeks I stood daily in the church in front of the statue, studied it, measured it, drew it, until that understanding came to me that I only dared to express anonymously in the paper. (Freud, pp. 314-315)

In 1913-14 Freud was involved in a conflict between his views and the psychoanalyst Jung's defection from him. It had cost him an inward struggle to control his emotions firmly enough to say calmly what he felt he had to say. The quite obvious conclusion to be reached here is that at this time, and probably long before, *Freud had identified himself with Moses* and was striving to emulate the victory over passions that Michelangelo had depicted in his stupendous achievement; In a Real Way duplicating Moses' victory over his anger when the Israelites worshipped a golden calf while he was on Sinai receiving the tablets written with the finger of God. (Freud, pp.316-317)

In the decade of the 1930's Freud wrote his last sustained work, *Moses and Monotheism*, finally printed late in 1938 and which was at the time and still is controversial and puzzling and seems to contradict itself in ways in some of his views of Moses; and is often taken to be anti-Semitic by other Jews.

Though the writing of the work was difficult in many ways and was fraught with problems for Freud, yet he noted in May 1935 in the midst of the writing that Moses will not let my imagination go and the project has become a fixation for me; adding that *I cannot get away from him*. He could not show Moses the door. *Moses*, Freud told Lou Andreas-Salome in 1935, *had haunted him all of his life*. (Freud, pp. 605, 608) (see also pp.632-648)

## Family Complexities

Freud established his practice in Vienna. His father was not the man to make things easier. Memories came back to him in October 1897, in the midst of his self-analysis. He remembered having been romantically attracted to his mother and seeing her unclothed. Freud remembered that he had welcomed the death of his infant brother, born some seventeen months after him, with malevolent wishes and genuine childish jealousy. Love and hate, those elemental forces struggling over human destiny, forces that were to loom large in Freud's mature psychological writings, were confronting one another in this recall.

The course of Freud's emotional and professional evolution was shaped by the bewildering texture of familial relationships he found very hard to sort out. Tangled domestic networks were fairly common in the nineteenth century, when early death was common and widows or widowers often remarried promptly. But the riddles confronting Freud were intricate beyond the ordinary in very complex inter-marriage situations. For example, from the complexity of his father Jacob's third marriage, Freud's half-brother from his father Jacob's first marriage was older than Jacob's third wife and one of this half-brothers sons, Freud's first playmate, was a year older than Freud, and he was then the little uncle.

What seemed hard for Freud to fathom was how his half brother Philipp had somehow taken his father's place as competitor for his mother's affections. It was all very confusing and somehow as necessary to know about as it was dangerous. Such childhood conundrums left deposits that Freud repressed for years and would only recapture, through dreams and laborious self-analysis, in the late 1890s. His mind was made up of these things his young mother pregnant by his rival, his half brother, who was in some mysterious yet actual way his mother's companion, and his benign father was old enough to be his grandfather. He would weave the fabric of his psychoanalytic theories from such intimate experiences.

It would be his doting, energetic, and domineering mother, far more than his pleasant but somewhat shiftless father, who somehow affected his life of intrepid psychoanalytic investigation. While many of his patients were women and he wrote much about them, he liked to say all his life that Woman had remained a dark continent to him. And Freud's equivocal feelings about his father were far closer to the surface. (Freud, pp.5, 6, 10, 11)

performance as governor. The move was started by a brash young delegate, George Nicholas, but behind him was Patrick Henry, who Jefferson believed coveted the role of dictator. In distress, Jefferson retired with his family to his plantation. (TJ p.181)

In the Virginia political scene of June 1781 the state legislature, instead of holding a routine election to replace Jefferson as governor, had permitted a near coup by Patrick Henry, who had hoped to take advantage of the military crisis by becoming dictator. Jefferson was appalled by the narrowness of the vote that prevented it. (TJ p.189)

When the Virginia legislature convened in November 1781, the members had so forgotten the panic and despair of the previous June that they cheerfully elected Jefferson a delegate to the Continental Congress. But Patrick Henry, by now not only a rival but also an enemy, quietly insisted that the inquiry into Jefferson's record as governor, voted the previous June, should not be rescinded or ignored, and a committee was chosen to hold hearings on the matter.

Actually no defense was necessary, for the committee report stated that no information had been brought forth save rumors, and the said rumors were groundless. Nevertheless, Jefferson insisted on having the charges read, and he answered them one by one. Jefferson's friends, who deplored the inquiry as invidious party caviling, saw to it that the legislature voted a resolution of thanks and confidence in his Ability, Rectitude, and Integrity as chief Magistrate of the Commonwealth. (TJ pp.201-202)

Nearly two decades later Jefferson faced another challenge to his reputation and his imperturbability in the process of the election activities for the United States presidency at the turn of the century.

## James Thomson Callender

James Thomson Callender has come down in history as the most spiteful, malignant, and poisonous of all Jefferson's enemies. For those capable of comprehending the pivotal place of Thomas Jefferson in American History, Callender was an anti-christ and, in character, the antipode of Jefferson himself. He was primarily and obsessively a defamer of the great. Since Vice-President Jefferson went out of his way to befriend this journalist in the beginning, his betrayal is all the more reprehensible. Certainly of all Jefferson's enemies none has so devastating an impact on his private and public life. Callender's obsessions were to prove Jefferson to be the father of Sally Heming's illegitimate children and to stir up John Adams against Jefferson.

Callender made himself out to be a meticulous reporter with abundant documentation to prove his charges. Readers of his exposes had the impression that his files were bulging with letters and affidavits. There seemed to be some special necessity in him to destroy not only men of eminence but also his own benefactors. (TJ pp.416-417)

Though the circulation of the *Examiner* soared, Callender made enemies instantly, as was his fashion. By August 1799 the Federalists were threatening to ride him out of town on a rail. Jefferson, on the other hand freely contributed information on foreign affairs of the past for Callender's book *The Prospect Before Us*. (TJ pp.423-424)

In the heat of the 1800 election campaign between Federalists and Republicans, Callender was brought to trial in June 1800, with Samuel Chase, who served as federal court judge as well as Supreme Court Justice, presiding as the single magistrate. He interrupted Callender's three defense lawyer so often and with palpable contempt that they angrily withdrew from the case. The jury, packed with eager Federalists, found Callender guilty after only two hours in retirement. Jefferson was distressed with such injustice. When the minutes of the trial were published and circulated as a campaign document in the election, the trial became a national sensation, and did much to help Jefferson's election. (TJ p.426)

Although Jefferson wrote him a note of sympathy, he had become increasingly concerned by Callender's venom. While scribbling maledictions in the cell at Richmond jail, Callender was permitted to read the Virginia newspapers. It may have been here, scrutinizing W.A. Rind's attacks on Jefferson in the *Virginia Federalist*, that he first saw hints that Jefferson had a slave mistress and contributed to his later persecution of Jefferson. (TJ p.427)

From September 1, 1802 until the end of the year Callender published a continuous and incessant and vitriolic attack against Jefferson with a constant stream of reports from people he had talked to accusing Jefferson of having children by the slave Sally Hemings. He had continued to write for the *Recorder*, still the same demonic Federalist machine of fury and invective, while still in the Richmond jail. None of the accusations were made on the basis of certified written documentation, but were based on hearsay. Still, Jefferson had no inclination to withdraw his longtime support of the 1st Amendment and freedom of the press.

Callender also charged Jefferson with atheism, using a copy of an old letter Jefferson had sent to Peter Carr from Paris, which had said, Question with boldness even the existence of a god; because, if there be one, he must

The main issue that was thrust upon Jefferson was the question of whether or not he was an atheist. Anglican clergymen campaigned vigorously against him, with the well-publicized platform that a vote for Jefferson was a vote against Christianity. John and Abigail Adams also campaigned vigorously against Jefferson, charging him with being a Deist and therefore being irreligious. Jefferson was often challenged to speak and write about his views of Christianity. He simply remained silent on the issue, being far too wily to make his religious position clear, and steadfastly avoided discussing or writing about it. (TJ pp.409-411, 420, 429-432)

Jefferson's memorialized declaration of his position in the face of the charges that he was an atheist and irreligious was: "I have sworn upon the altar of God, eternal hostility against every form of tyranny over the mind of man." (TJ p.432)

## Aaron Burr

It had never occurred to the makers of the Constitution that in case of a tie between the two major contestants the losing parties could play the role of president-maker. This slight danger had occurred to both Jefferson and Burr, but each thought that it had been settled by Tammany Hall in New York where Burr had been brought in as second on the party ticket, resourceful work in New York. They had intended to arrange that Burr would get one less vote than Jefferson in Rhode Island, and also one less in either South Carolina or Georgia.

By accident none of these plans materialized. Jefferson and Burr were tied with 74 votes each; Adams had 65, Pinckney 64, and John Jay 1. The election was thus thrown into the House of Representatives, a lame-duck Federalist House, most of whose members would be out of office in March 1801. Immediately the Federalists seized upon the idea of making Burr president. At first Jefferson took it for granted that Burr would decline gracefully. Burr said to Jefferson's friends that he saw no reason, if the House chose, why he should not be president and Jefferson vice-president. Jefferson thus learned belatedly that he had a rival even more intriguing and deadly than Hamilton.

## John Marshall

To worsen matters, Federalists in the House were planning, should there be a tie vote between Jefferson and Burr on the floor, to declare an interim president, preferably the newly appointed Chief Justice, John Marshall. Actually Adams, the outgoing president, preferred Jefferson to Burr, basically an anarchist intent on and active in splitting the United States in two and becoming president over 1/2 of the U.S. But Adams could not bring himself to say this to Jefferson, being hostile and deeply wounded by defeat. He had taken special pleasure, while president, in appointing the enemy to Jefferson, John Marshall, to the Supreme Court, and was now encouraging Congress, as a defeated but not yet replaced president, to pass the last-minute Judiciary Act, creating 23 new federal judgeships, which he intended to fill with Federalists before leaving office and thus to deprive president Jefferson from making the appointments from Republicans. (TJ pp.437-438)

## The Election Decided

The balloting in the House of Representatives was chaos over and over again for five days, night and day. The election was finally decided because of the major enmity between Alexander Hamilton and Aaron Burr, both very hostile to Thomas Jefferson for many years, Hamilton as secretary of the treasury and a big spender, aristocratic government advocate whose assistant secretary spent time in prison for embezzlement, and Burr being a dedicated anarchist for many years which Hamilton knew all too well. So Hamilton was between a rock and a hard spot as to who to support, Jefferson or Burr. He finally influenced James A. Bayard of Delaware, whose vote in the end determined the election, to vote for Jefferson. (for Burr's anarchy Cf. TJ Ch.28)

Jefferson's friend, Joseph Nicholson of Maryland, though ill with a high fever, was carried in the snow to ballot, and lay on a cot in the anteroom. Jefferson, who had such admiration for such evidence of friendship, remained outwardly imperturbable as he presided in the Senate Chamber during the six-day crisis. "Calm and self-possessed," wrote one amazed woman observer, "he retained his seat in the midst of the angry and stormy, though half smothered passions that were struggling around him, and by this dignified tranquility repressed any open violence." (TJ pp.339-342)

## Patrick Henry

Though Jefferson was forgiven for his retirement from the Revolutionary War by George Washington, his own enemies in the Virginia legislature, meeting on June 12, 1781, voted a resolution of inquiry into his

## Oedipus Complex

### Discovering the Oedipus Complex

In 1897 Freud was attempting to construct a theory of the mind as necessary to psychoanalysis and to provide a basis for the book he was writing, *The Interpretation of Dreams*, published in 1900. This attempt included several elements to be included in an outline. He had elucidated the core of his patients' neuroses in the mid-1890s principally by interpreting their dreams. In interpreting his own dreams he interpreted one in his self-analysis to be the uncovering of his own infantile sexual feelings. But other insights did not come. Having learned about resistance from his patients, he now experienced it in himself. He confessed that something from the deepest depths of his own neurosis had put up resistance against any progress in his understanding of neuroses. His self-confidence was shaky. He acknowledged that his self-analysis was more difficult than any other, yet it must be done as an essential part of his work.

He announced the collapse of his seduction theory to propose that only *some* instead of *all* neuroses are traceable to sexual conflicts. Then in his dreams he began to recall the Catholic nurse of his infancy, his glimpse of his unclothed mother, his death wishes against his younger brother, and other repressed childhood memories. He quoted Goethe's *Faust* to convey an impression to himself of his mental state; beloved shades were emerging like an old, half-faded *myth*, bringing with them friendship and first love, but also first scares and dissensions. Many a sad life's secret here goes back to its first roots; many prides and privileges become aware of their modest origins. (Freud, pp.98-100)

Hunting in the luxuriant jungles of childhood experience, Freud discovered some fascinating memories, but none so spectacular, or so controversial, as the Oedipus Complex. He had first announced this momentous idea in 1897. Now, in *The Interpretation of Dreams*, he elaborated it without as yet using the name under which it has entered indeed, dominated the history of psychoanalysis.

He introduced it, appropriately enough, in a section on typical dreams, among which those about the death of loved ones required a sober comment. Sibling rivalries, tensions between mothers and daughters or fathers and sons, death wishes against family members, all seemed wicked and unnatural. They offend the most highly prized official pieties, but, Freud observed, they are no secret to anyone.

The Oedipus complex, embodied in *myths*, tragedies, and dreams no less than in daily life, is implicated in all these closet conflicts. It is driven into the *unconscious* but is all the more consequential for that. The Oedipus complex is, as Freud would later put it, the nuclear complex of the neuroses. But, as he insisted from the first, being in love with one and hating the other part of the parental pair is not the monopoly of neurotics. It is the lot, though less spectacular, of all normal humans.

Freud's early formulations of the Oedipus complex were comparatively simple; he would considerably complicate them over the years. He viewed it as an explanation of how neuroses originate, and a turning point in the developmental history of the child; and in *Totem and Taboo*, as the deep motive for the founding of *civilization* and the creation of *conscience*. But in *The Interpretation of Dreams*, though the wider implications are not far to seek, the Oedipal struggle has a more modest part to play. By accounting for those murderous dreams about the death of spouses or parents, it provides evidence for the theory that dreams represent wishes as fulfilled. Beyond that, it helps to explain why dreams are such odd productions; all humans harbor wishes they cannot allow to see the light of day in their uncensored form. (Freud, pp.112-113)

### A 'Revelation' 'Inspiring' Freud in Oedipus Complex Correlations more Meaningful to Him

There were days when he dragged himself about because he had failed to fathom the meaning of a dream or a fantasy, and then came the days when a flash of lightning illuminated the connections and lets me understand what had gone before as a preparation for the present. He found it impossible to convey any notion of the intellectual beauty of the work.

Other startling discoveries crowded his days: the unconscious feeling of *guilt*, the *stages of sexual development*, the causal link between psychic internally generated *myth and religious belief*, the family romance in which so many children develop *grandiose fantasies about their parents*, the power of *repressed aggressive feelings*, and the *intricate mechanisms of dream production*. (Freud, p.100)

In *The Interpretation of Dreams* published in 1900 Freud did not directly or in detail explain the gripping power of Oedipus Rex. By 1913, with the publication of *Totem and Taboo* his design was to address this subject

more directly and in more detail than he had done in *The Interpretation of Dreams*.

Freud had long harbored the desire to address the theme of how civilization had come to be in the history of man. This desire came into fruition with the preparation of *Totem and Taboo* and its publication in 1913, 13 years after *The Interpretation of Dreams*. During this 13-year interim the Oedipus Complex had still been and apparently had become even more paramount in his psychoanalytic considerations.

Neither as a medical student nor as a medical professional did Freud have in mind engaging himself in a conventional practice of medicine. He had, at least in the back of his mind engaging himself in other deeply seated interests as well as and in connection with the practice of medicine. As late as his third year at the university Freud was still thinking of acquiring a doctorate of philosophy based on philosophy and zoology . [p. 68]

His decision to make medicine his career was prompted by a desire to turn to a study rigorous, meticulous, *empirical*, and related to human affairs ; but when he was actually practicing medicine it was not strictly empirical , that is based strictly and solely on the basis of observable facts. Apparently his underlying instincts and thoughts and intentions were to specialize in a new branch of medicine that he would initiate and cultivate, psychoanalytic therapy. At the same time, his instincts and thoughts were heavily invested with in mythology and as such were not strictly empirical . [see p.68]

## The Power of Oedipal Mythology on Freud

Among the most poignant of the clues to his mind that Freud scattered through his book *The Interpretation of Dreams* is the theme of Rome, glittering in the distance as supreme prize and incomprehensible menace. It was a city that he had been avid to visit, but he found his desire strangely subverted by a kind of phobic prohibition. In 1897 and 1899 he thought about visiting Rome. Rome was the place where Hannibal, too, had stopped short. It struck him as a splendid idea to hear of the eternal laws of life first in the Eternal City. He confessed that my longing for Rome is deeply neurotic. It is connected with my schoolboy enthusiasm for the Semitic hero, Hannibal. Freud interpreted his youthful skirmish as an expression of his passionate wish to *defy and defeat* anti-Semites. To *conquer* Rome was to triumph in the very headquarters of the Jews' most implacable enemies.

Hannibal and Rome symbolized for him as a youth the contrast between the tenacity of Jewry and the organization of the Catholic church.

There was more to it even than that; his desire for Rome, he noted, stood as a cloak and symbol for several other hotly longed-for wishes. They were, he hinted, Oedipal in nature; he recalled the ancient oracle given to the Tarquins that he who first kissed the mother would become the ruler of Rome. The psychoanalytic implication of that kiss (though Freud does not explicitly say so) is triumph over the father. (Freud, p.132)

This was also related to Freud's desire for a professorial title. Freud had long known that a professorial title would open doors and improve his income substantially. But money worries alone would not have turned him into what he derisively called a *careerist*. Rather, Freud's new-found ability to gratify his wish to see Rome, to *outdo his hero* Hannibal, let him also take a somewhat more benign view of his other desires. (Freud, p.139)

In the late 1890s, with *the death of his father*, the progress of his self-analysis, and the accelerating pace of his psychoanalytic theorizing, Freud seems to have relived his Oedipal conflicts with increased awareness. Writing his book *The Interpretation of Dreams*, he was *defying his surrogate fathers* — the teachers and colleagues who had fostered him but whom he was now leaving behind.

Freud's underlying profound potential self-confidence had been masked by strange feelings of inferiority, even in the intellectual sphere; he had tried to master them by elevating his mentors to an unassailable position, which then permitted him to remain dependent on them. Now, taking chances that increased with every passing month, he was going his own way. That first visit to Rome in September 1901 put the stamp on his independence. Navigating through this murky atmosphere, at once challenging his own need for a kind of martyrdom from the past and tasting it, Freud was paying his psychological debts. He was working, and this kind of work restored him to himself. (Freud, p.141) [see p.72]

## Oedipus Complex Which is Not 'Traumatic' and 'Obsessive'

A feature of Freud Being the first pivotal psychoanalytically-Philosophical therapist was his continually exploring possibilities of understanding and developing ways to engage in healing of persons with illnesses who were possibly susceptible to relief through psychoanalytic therapy. During his many years of clinical practice, his interest and efforts included both his trial and error efforts to continually develop increasingly accurate therapeutic theories and techniques as well as being involved in attempting to apply these

In January 1807 Jefferson laid the details of a conspiracy of Aaron Burr to divide the U.S. into two entities, one of which he would preside over. About the same time William Eaton and General James Wilkinson filed depositions in the court in Richmond, Virginia certifying this; actions that were treasonable and subject to being a felony, treason being punishable by death. Burr was brought to trial before a federal court in Richmond on March 30, 1807.

## Jefferson's Concerns over the Judicial Power of Chief Justice John Marshall

Chief Justice John Marshall, acting also as a federal court judge, was the chief presiding judge. After three days of initial hearings, Marshall decided that Burr should be committed only on the charge of a high misdemeanor for launching an expedition against Spain in time of peace leaving the treason charge to be decided by a grand jury. (TJ pp.545-547)

Jefferson had already struggled with the problem of how a republic could rid itself of the judge who was corrupt, or insane, or who rendered verdicts for political purposes. The only way Jefferson had been able to rid the country of the unfortunate ministrations of Federal Judge John Pickering, who was obviously insane, was by an impeachment trial in the United States Senate, where thanks to the rigidities of the Constitution he had to be charged with high crimes and misdemeanors. (TJ p.548)

One of Jefferson's concerns about the judicial branch of government was that this branch, above all, should not be or become a tool of politics. Jefferson introduced an amendment to the constitution in 1807 and 1808 making it possible for judges to be removed by a joint action of the president and both houses of Congress if their decisions were a matter of politics and after major difficulties with John Marshall in the judiciary branch of the U.S. Government found ways to assist Aaron Burr from being penalized for many proven acts of treason against the U.S. Government. In both instances it failed, and the Supreme Court under Marshall became a formidable veto power to which Jefferson was never reconciled, and its members remained virtually invulnerable to removal or any form of review or censure. (TJ p.549)

After the grand jury decided that Burr and five of the conspirators must stand trial, the former vice-president was incarcerated in the Richmond penitentiary. The trial was short. John Marshall was determined to free him, and this was done by a piece of legal trickery in which his decision was the reverse of those he had made under the same circumstances with different people. On the treason charge, he ruled that since the object of the Burr expedition had been the invasion and capture of Mexico, Burr was innocent of treason against the United States. He was discharged on the grounds that the mere gathering of force with intent to promote secession was not treason if the expedition collapsed. (TJ pp.551-552)

Burr then spent some time touring Europe in disguise and after returning resumed his law practice. At seventy-six Burr married an eccentric heiress of mixed reputation and promptly began losing her money in Texas real estate. She filed for divorce in 1834, charging infidelities, and employed as her lawyer Alexander Hamilton, who Burr challenged to a duel and by whom he was shot to death. (TJ p.553)

## Other Major Challenges to Jefferson's Introducing a Republic of Democracy

### John Adams and His Wife Abigail

George Washington announced that under no circumstances would he seek a 3rd term. Under the Constitution, as yet unrevised by the 12th Amendment, it was altogether likely for men of different parties to be elected president and vice-president, since the presidency went to the man with the highest delegate votes and the vice-presidency to the second highest. The Federalists ( monarchists ) united on John Adams and Thomas Pinckney, the latter selected as a southerner, to take votes away from Jefferson. The thought of Jefferson winning even the second place, the vice-presidency, troubled John Adams, which is in fact what happened. When it did, Adams relegated Jefferson to a position of no power and he had essentially nothing to do with the Government. Jefferson did not participate in the campaign but because of his previous service in Government was nevertheless the person receiving the 2nd highest number of electoral votes. (TJ pp.397-398,402)

With major concern over the xenophobia of John Adams and other government officials, Jefferson determined to seek the presidency at the expiration of John Adams term. Jefferson did not campaign for the presidency in a conventional sense of campaigning. He announced his candidacy and then made few public appearances or statements. His few statements were basically philosophical statements, including his writing the Republican platform for the campaign.

This is *The New Jerusalem* coming down from heaven .

Thomas Jefferson, in his revolving instinct and intelligence in his 18th century situation in life, developed some preliminary sense of the way a Republic of Democracy is funded, even though it was still based on deficit spending, but on a much more modest plan for this than governments of his day were using.

During a six-day illness, Jefferson was treated by Dr. Richard Gem, known to be an atheist and a strong supporter of the French Revolution. Out of their conversation during these six days came one of the most remarkable of all Jefferson's writings. He said in a letter of Sept. 6, 1789, to James Madison, "A subject comes into my head, an elaborate enunciation of a theme he came to live by, 'The earth belongs to the living.' The question of whether one generation of men has the right to bind another is a question of much consequences as not only to merit decision, but place also, among the fundamental principles of every government. He concluded that it was not right to do so.

Julian Boyd noted that a draft of this document was a legislative proposal Jefferson intended to propose to Lafayette that it be written into the new French system of government, and was later amplified in the letter to Madison to include the American Government as well. (TJ pp.315-316)

## Selecting a President of a Republic of Democracy

A person by himself deciding to run for president and then developing means to acquire a sufficient number of allies and supporters, many recruited by promises of positions in the government after the election, cannot become a president of a Republic of Democracy since this by itself represents those kinds of selfish interests which are not susceptible to really knowing what the real wants and needs and desires of the people are. But the people, organizing themselves philosophically, must select one. The philosophical statistically mature revolving instinct and intelligence of Thomas Jefferson, to some extent, recognized this.

In June 1781 the Virginia state legislature, instead of holding a routine election to replace Jefferson as governor, had permitted a near coup by Patrick Henry who had hoped to take advantage of the military crisis he thought this would involve the revolution in by becoming dictator. Jefferson was appalled by the narrowness of the vote that prevented it, and still more by the realization that at any time in the future Virginians might by a single vote be laid prostrate at the feet of one man! In God's name, he wrote passionately, from whence have they derived this power? Necessities which dissolve a government do not convey its authority to an oligarchy or a monarchy or a dictatorship. A leader may offer, but not impose himself, nor be imposed upon them. Much less can their necks be submitted to his sword, their breath be held at his will or caprice. (TJ p.189)

## Thomas Jefferson's Views of the Role of Government

Thomas Jefferson's inaugural address at the beginning of his 1st term as president, one of the great seminal papers in American political history, was to have an almost Biblical impact. Tactically it was a speech of healing and conciliation. We are all republicans; we are all federalists, he said, and those among the most frenetic of his enemies in the audience relaxed in surprise. He even reached out to define the rights of these enemies the monarchical Federalists.

With great precision of expression and Miltonian beauty of style, he made one of the supreme definitions of minority rights in the American political record: If there be any among us who would wish to dissolve this Union or to change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated where reason is left free to combat it.

Jefferson radiated confidence. I know, indeed, that some honest men fear that a republican government cannot be strong. I believe this to be, on the contrary, the strongest government on earth. And he went on to define the sum of good government in terms that could apply as equally to a man as to a state a wise and frugal government, which shall restrain men from injuring one another, which shall leave them otherwise free to regulate their own pursuits of industry and improvement, and not take from the mouth of labor the bread it has earned. (TJ pp.446-447)

## A Constitutional Balance of Powers

In Articles I, II and III, the U.S. Constitution enumerated a balance of powers between the administrative, legislative and judicial branches of government. This enumeration was not intended to specify all of the details of the powers of each of these branches but made provision for amendments to the constitution for this purpose.

theories and techniques to analyze other areas of human endeavor, broadly referred to by him as *culture and civilization*; particularly to analyze and philosophize about religion, morality (p. 332), justice, philosophy (p.310), the arts (pp.313-320, 332), literature (pp. 320-323) and anthropology (pp. 327-333).

In his application of his developing psychoanalytic theory and practice, Freud in the decade of his middle age (his 40's) began to and more or less consistently engaged himself in self-analysis from then on. In attempting to identify and accurately Realize the value of Freud's psychoanalytically-philosophical therapy, it is *essential* to trace and evaluate the strength and limitations of this therapy.

This evaluation is dependent on Realizing that Freud's personal and clinical relationship to the Oedipus complex developed primarily in middle age through his memory and feelings being revived through his own self-analysis. Without realizing this, exposure to Freud's accounts of Oedipus complex is liable to leave the impression that it was more traumatic and obsessive in his life than it actually was. This impression would be inaccurate and inadequate.

It is well to Realize that Freud was aware of his own Oedipal complex memories, at least for the most part, in middle age, through his deliberate and deliberately exercising himself in self-analysis.

## Freud's Mythology of Oedipus Complex

For Freud, Oedipus Mythology begins with Oedipus Rex, the myth by Sophocles, an author in the classical age of Greece. Oedipus Rex was the killer of his father and the lover of his mother, through whom he had children who, according to the myth, were exceptionally close to him and who were his siblings as much as his offspring, his favorite being his daughter and sibling, Antigone. (Freud, p.442)

To get an accurate perspective on the situation of life of Freud, it should not be concluded that this myth by Sophocles was constantly on his mind throughout his life. Again, the focus of his attention on what he referred to as the Oedipus Complex was on his mind more after he began his self-analysis in middle age, after age 40, than before.

Everything now fell into place. He recognized that his remembered infatuation with his mother and jealousy of his father was more than a private idiosyncrasy. Rather, the Oedipal relationship of the child to its parents was a general event in early childhood. He was sure, in fact, that it was an idea of general value that might explain the gripping power of Oedipus Rex.

One of his offspring that Freud gave much attention to was his daughter Anna. In later life, Freud liked to call his daughter Anna his Antigone. *It will not do to press this affectionate name too far:* Freud was an educated European speaking to other educated Europeans and had raided Sophocles in search of a loving comparison. But the meanings of Antigone are too rich to be wholly set aside. The name emphasized Freud's identification with Oedipus, the discoverer of mankind's secrets and hero of the nuclear family complex. (Freud, p.442)

Antigone was preeminent among Oedipus's children. She was his gallant and loyal companion, just as Anna became her father's chosen comrade over the years. It is Antigone who, in *Oedipus at Colonus*, leads her blind father by the hand, and by 1923 Freud had undergone surgery twice and it was Anna who was firmly installed as her wounded father's secretary, confidante, representative, colleague, and nurse. When he had trouble inserting his prosthesis, he would call her for assistance.

From 1923 on, she tended his body in the most intimate way, along with Freud's wife Martha. At times Anna had to struggle with the ungainly prosthesis for half an hour. Far from inspiring resentment or disgust, this physical closeness only tightened the bonds between father and daughter to the utmost. He became as irreplaceable for her as she had become indispensable to him. She never married and this closeness continued until Freud's death. (Freud pp.442-443)

To celebrate his fiftieth birthday, Freud's admirers presented him with a medallion showing his portrait in profile on one side and Oedipus solving the riddle of the Sphinx on the other. The inscription in Greek, drawn from Sophocles's *Oedipus Rex*, was plainly meant as a supreme compliment to Freud, the modern Oedipus: He divined the famous riddle and was a most mighty man. (Freud, p.154.)

## Freud Founding and Establishing a World Wide Psychoanalytic Network

In being the first pivotal psychoanalytically-philosophical therapist in human history, Freud was instrumental in establishing the foundation of psychoanalysis by founding and associating himself with a series of *protégés* who he fathered and cultivated and guided into various activities involving psychoanalysis.

Josef Breuer, a successful, affluent, highly cultivated physician, 14 years Freud's senior, advised Wilhelm Fliess, an ear, nose and throat specialist from Berlin to consult with Freud when going to Vienna in the fall of 1887 for further study. Fliess then attended some of Freud's lectures on neurology. Soon Freud and Fliess established a close personal relationship. Freud began to pour out his innermost secrets to Fliess in Berlin through correspondence on paper and, during their prearranged, eagerly anticipated congresses, in person. In the decade of the 1890s extensive memoranda were exchanged by Freud and Fliess. (Freud, pp.32, 55, 59, 62)

The correspondence between Freud and Fliess included not only many personal matters they each were involved in but many themes of psychoanalysis as well. Freud accepted many of Fliess's views and suggestions and recommendations and altered some of his writings accordingly; exchanges on the nature of psychoanalysis, on the seduction theory, on self-analysis, on sexual themes and on much of the manuscript of *The Interpretation of Dreams* prior to its publication in 1900. (Freud, pp. 94, 96, 98-100, 103)

Fliess contributed much to the early activities of Freud to found and cultivate the dissemination of psychoanalysis. Yet before the publication of *The Interpretation of Dreams*, Freud's exchanges with Fliess was on the verge of fading. Eventually, Fliess became the first of several long-time *protégés* of Freud whose relationship declined to the point of being severed, for several reasons.

During the years of their interchanges through correspondence and face to face congresses, there was much discussion of Fliess's mysticism and obsessive commitment to numerology. Freud did not simply discard Fliess because he no longer needed him. As the true, contours of Fliess's mind dawned on Freud at last, and as Freud came to recognize Fliess's passionately held convictions to be hopelessly incompatible with his own, the friendship was doomed. In early August 1900 they met at an idyllic spot to refresh and relax themselves. But the two men quarreled. Each attacked the other at his most sensitive, most fiercely defended spot: the value, the very validity, of his work. It was their last congress. (Freud, pp.101-102)

### The Wednesday Psychological Society and the Vienna Psychoanalytic Society

Freud's Wednesday-night group was launched modestly and informally in the fall of 1902, when a number of younger physicians gathered around me with the declared intention of learning, practicing, and disseminating psychoanalysis. A colleague who had experienced the benefits of analytic therapy on himself gave him the impetus. (Freud, p.173)

However small the Wednesday Psychological Society at the outset, spirits were exuberant. In addition to himself, Freud invited four Viennese physicians, including Rudolf Reitler who became the world's second Analyst after Freud himself and Alfred Adler, who became one of the four most intimate *protégés* of Freud during the four decades between 1887 and 1926. They became the nucleus of what was to become, in 1908, the Vienna Psychoanalytic Society, the model for scores of such societies across the world.

Probably the most formidable recruits were Alfred Adler and Carl C. Jung, who eventually became internationally prominent psychoanalysts. In the Vienna Psychoanalytic Society, Adler was a socialist physician who had published a health book for the tailoring trade but was becoming increasingly interested in the social uses of psychiatry.

It was reported that the first sessions of the Wednesday night group were inspiring and there was complete harmony among the five, no dissonances; we were like pioneers in a newly discovered land. A spark seemed to jump from one mind to the other, and every evening was like a revelation. Dissent and dissension were in the future. By 1906, the year Freud turned fifty, membership stood at 17, and Freud could always count on a dozen for animated, increasingly aggressive talk. (Freud, p. 174-175)

Starting its fifth year, the members decided to employ a paid secretary, Otto Rank, to take extensive notes on each meeting. He was exceptional in his intelligence and his absorptive capacity. He read everything. Alfred Adler, his family physician, had introduced him to Freud's writings, and Rank devoured them. He presented Freud with the manuscript of his book, *The Artist*, about the cultural application of psychoanalytic ideas. (Freud, pp. 175-176)

The first serious disruption of analytic unity involved two of Freud's first associates Wilhelm Stekel and Alfred Adler. Jung was a sympathetic bystander. (Freud, p.213)

In 1906, just before Freud would turn 50, Carl C. Jung sent from Zurich to Freud a copy of *Diagnostic Association Studies*, which included an important paper of his own. He was beginning to enjoy a reputation as a clinical and experimental psychiatrist. As a psychiatrist on the staff of several mental hospitals in Switzerland he was asked to report to the staff on Freud's *The Interpretation of Dreams*.

Jung wondered if psychoanalytic therapy was really as effective as Freud claimed. Nor would he attribute

advocacy of the meaning and value of the Bill of Rights, with special emphasis on the freedoms defined in the 1st Amendment.

### The Nature of a Republic of Democracy

Like Jefferson, the president of a Republic of Democracy should be selected by the people through a democratic process. This democratic process should include the education of the people, this necessity so dramatically illustrated by the uneducated democratic mobs in the French Revolution reign of terror by them. To transcend the usual subjective-objective distortions in the minds of persons in ordinary everyday life, this education needs to supply the ways and means adequate to transcend these distortions. The facilitation of this education seldom if ever has happened or now happens in the contemporary American way of life. There is no contemporary forum for philosophical-political education. This can only be accomplished by numerous statistical percentile studies in transcending-subjectivity-objectivity by experts into the political, social and economic problems the people in Reality face and are involved in.

### Financing a Republic of Democracy

For example, in the context of what would happen in a true Republic of Democracy the current political debate about balancing the federal budget to resolve the problem of the astronomical federal deficit of many trillions of dollars, a debate between the U.S. president and the U.S. congress, is a political farce and fiasco and is absurd. A Republic of Democracy does not operate its fiscal budget on deficit spending but, to the contrary, only from a fiscal surplus. The scope of the budget is determined by a federal budget office of fiscal experts and is arranged with two columns of figures, income and expenditures.

A federal budget is determined on the basis of the wants, needs and desires of the people as they relate to the income of the people. This is supervised, implemented and determined by the federal office of education. A department of this office working with the federal budget is composed of personnel expert in educating persons in personal ontology, correlated with the department of philosophy, and thereby assisting persons to know how to determine their wants, needs and desires in such ways that the Real testing of their discoveries about themselves enables them to make consistent progress in investing their energies and time and talents in their making consistent progress in and toward their participation in their creation of their lives.

Another department of the office of education is career education. This department is composed of experts in educating persons for finding and preparing for and obtaining employment that they will look forward to and thoroughly enjoy participating in. Income earned from this employment supplies the funding of a Republic of Democracy. Contributions by citizens of this Republic are contributed voluntarily by citizens on the basis of their conscience.

Another department of the office of education is the department of philosophy. Included in the curriculum of this department are courses designed to assist all persons in the Republic to cultivate their understanding of the nature of their personal ontology, including their memory and conscience and Care, to help enable them to make contributions, monetary and otherwise, in good conscience, to the Republic of Democracy. Also included in the curriculum of this department are courses to assist citizens in their transcending-subjective-objective decisions and judgments and understanding of themselves and their participation in the creation of their own lives.

Another department involved in both the administration and legislative branches of a Republic of Democracy is the office of planning and implementing of funding. This office of planning is composed of experts to facilitate the ways and means and projects advisable to fund the Real wants and needs and desires of the people. This department reports to the department of the treasury.

The department of the treasury assesses the findings of the department of education and the department of philosophy and the department of planning and implementation of funding. This department then submits their findings to the administration and legislature of the Republic of Democracy for approval. With the issuance of approval through the combined consultation of administration and legislature, determined on the basis of the mature conscience of each person involved in these departments of government, each of these departments of government finalize their issuance of funding the wants and needs and desires of the citizens of the Republic of Democracy through the department of the treasury.

This budget is then reported to the administration for examination and approval and upon approval is submitted to the legislature for funding, and is thereby funded.



Martha and, with her, to oversee the development of a plantation society what might be referred to as a small temple in a City of Holiness (God) in an area away from a typical urban-industrialized and politicized life-style .

Monticello means a small mountain (temple) and scripturally, for instance in the prophecy of Isaiah [2:2], The Lord's House (Temple) is to be established on the top of (a) mountain(s) , as was Monticello, and the sight was very Carefully and deliberately selected by Jefferson to be on the top of the mountain on his plantation; to facilitate his being able to best observe and oversee the cultivation of life on the rest of the plantation as well as in what was called the great house itself.

Jefferson retired to Monticello frequently and for large segments of time from any philosophical-political activity he was engaged in away from Monticello, except for his six years in Paris, whether it was in the Virginia state legislature in Williamsburg, or the Continental Congress and as Secretary of State in Philadelphia or in the new City of Washington, D.C. while he was Vice President of the U.S. and U.S. President. His beloved wife Martha seldom accompanied him away from Monticello and, though she died young, while she lived he found companionship and peace and rest to his soul , and thus *therapy* in her presence at Monticello. He also found this peace of mind while engaging himself in his beloved agricultural and scientific and philosophical pursuits at Monticello.

In an important sense Jefferson did not want to be nor did he seek nor did he continuously plot and plan whatever means would be necessary to be president, as for instance John Adams had and has been typical of most American presidents. Shortly after his return home to Monticello after the completion of his 2nd and final term as U.S. president he was given a welcome home party by family, friends and neighbors he wrote, "I receive, fellow citizens, with inexpressible pleasure, the cordial welcome you are so good as to give me. The pomp, the turmoil, the bustle and splendor of office, have drawn but deeper sighs for the tranquil and irresponsible occupations of private life, for the enjoyment of an affectionate intercourse with you, my neighbors and friends, and the endearments of family love, which nature has given us all, as the sweetener of every hour. For these I gladly lay down the distressing burdens of power." (TJ pp.576-578)

And he talked with seeming freedom about himself. The whole of my life has been a war with my natural taste, feelings and wishes. Domestic life and literary pursuits were my first and my latest inclinations. And like a bow though long bent, which when unstrung flies back to its natural state, I resumed with delight the character and pursuits for which nature designed me.

But his desire to participate in life in a Republic of Democracy had finally outweighed these other factors. In a philosophical statistical percentile over 75%, Jefferson was aware that he was the only person in America qualified to defeat counter revolutionaries and their associates from turning the government of the United States into another aristocratic monarchy like those of pre-revolutionary France and like that of Britain. So, in a temple law of sacrifice and law of consecration he determined to pursue the course of preventing this counter revolution by doing what was necessary and he could to establish the presidency of a Republic of Democracy. (TJ p.409)

Though the Stoics and Stoicism was a philosophy that didn't rank as high with Jefferson as that of Locke, Bacon and Newton, he nevertheless embodied the stoic value of Stoicism. In a philosophical statistical percentile of above 90%, Jefferson's qualifications to be the first pivotal President of a Republic of Democracy were his personally embodying Being polite, shrewd, restrained, wily, secretive, a kind of toughness while simultaneous gentleness, imperturbability, great power in being a mediator as well as a negotiator and embodying a visionary grasp of the meanings in and significance of the Constitution and the Declaration of Independence far beyond any other person of his day and seldom if ever equaled since.

He was deeply satisfied with the work of James Madison, the principal architect and author of the new Constitution, who was his protégé and long-time associate. But it was Jefferson far more than any other person who was instrumental in the addition of the Bill of rights to the Constitution. When Jefferson arrived in Virginia after his return from six years in Paris and at that moment as much a French patriot as an American, he had no idea how much the country had changed during his six years in France. If he had suffered from culture shock during his first months in Paris in 1785, there was a more profound reverse shock upon return.

I was astonished at the change, he wrote. They were so totally changed in their ways that I, who stood in those ways of 1784, could not speak their sentiments, or forward their views in 1790. In letters to George Washington he had openly deplored an absence of the Bill of Rights in the new Constitution and strongly influenced their inclusion in the Constitution. (TJ pp.319-320)

With this visionary comprehension, he understood *the rights of man*, or in other words, that each individual person in a republic of democracy was entitled to certain rights and he was determined to defend the rights of all, including those of his rigorous opponents as well as his friends, due to both his high statistical percentage of revolving instinct and intelligence in favor of the Rights of Man and of his comprehension and

to the sexual trauma of youth the exclusive significance that Freud apparently does. It was a portentous reservation that would plague the Freud-Jung friendship throughout. But he maintained that this reservation was of secondary importance before the psychological principles whose discovery is Freud's greatest merit. (Freud, pp. 197-199)

## The International Psychoanalytic Association

As the psychoanalytic movement gained momentum, Freud had influential and undecided foreign recruits to cultivate and keep in line. Freud's correspondence grew more international year by year, and increasingly resembled that of a general planning campaigns or a diplomat enlisting allies. Seeing a growing need for an international organization, in 1908 Freud organized The International Psychoanalytic Association. (Freud, p. 215)

The practice of psychiatry had been well established in Europe long before Freud's attempts to establish psychoanalysis. The theoretical foundations of psychiatry were based on the biological and physiological and genetic heritage of patients and dealt with mental illness primarily through psychological means to counteract these influences on mentally ill patients. In other words, nature (genetics) superceded nurture (environmental influences) as the cause of any formation of mental illness.

Freud's psychoanalysis was a pioneering effort Freud attempted to establish in the face of the already well-established practice of psychiatry to deal with mental problems. The theoretical structure of Freud's psychoanalysis, on the other hand, was based on the theory that nurture (environmental influences) superceded nature (genetics). After the way that official science had solemnly excommunicated and was consistently boycotting physicians who applied psychoanalysis in their practice, he had to work toward the day when there would be training institutes to guarantee the authenticity of the teaching and the competence of those who were taught and trained in psychoanalysis. It was this and nothing else that I wanted to achieve by the founding of the International Psychoanalytic Association. (Freud, p.219)

Jung was an exception to this, being a well established psychiatrist in Zurich Switzerland, who also used a modified form of psychoanalysis in his practice, having trained for this under the supervision and tutelage of Freud and accepting many of the techniques of psychoanalysis while simultaneously disagreeing with the Oedipus Complex and other portions of Freud's theory of psychoanalysis.

In spite of the four major world class *protégés* of Freud who disagreed with him enough to sever relationships three of whom were eventually internationally prominent psychoanalysts and who disagreed with Freud's most fundamental theory of psychoanalysis, Oedipus Complex most of Freud's early disciples remained faithful to him and all of his basic psychoanalytic theories and practices. Four of these steadfast disciples were foreigners (not residents of Vienna).

Four of these foreigners, Max Eitingon and Karl Abraham in Berlin, Ernest Jones in London, and Sandor Ferenczi in Budapest, were to carry the flag of psychoanalysis through years of arduous service to the cause editing, debating, organizing, raising money, training candidates, making interesting, sometimes problematic collaboration and no less dramatic collision that marked Freud's relations with Jung, the association of these four men with Freud was, if at times somewhat tense, highly profitable to both sides. (Freud, p. 179)

In 1920, Freud reported that he had received some respectable works of psychoanalytic popularization from several countries and felt constrained to admit that the cause progresses everywhere. The increasing acceptance of psychoanalysis, he added, had not caused him to change his low opinion of people who had flatly, obtusely, rejected his ideas. In his *Introductory Lectures on Psychoanalysis* in 1916-1917, Freud had noted a little melodramatically that psychoanalysis had presented humanity with the third of three historic injuries to the megalomania of those who had rejected his psychoanalysis. Copernicus had established that the earth is not the center of the universe, in spite of enormous Roman Catholic opposition; Darwin had invited mankind into the animal kingdom; now he (Freud) was teaching the world that the *ego* is largely the servant of the *unconscious*, uncontrollable forces of the mind. (Freud, p.449)

## The Committee

Freud's uneasiness over the disagreements of Adler and Jung with him communicated itself to his intimates. In June 1912, Ernest Jones and Ferenczi were in Vienna; they took the occasion to canvass the threat of further dissension in the psychoanalytic camp. The emotional scars that Adler's departure had left on Freud and his adherents had not yet healed, and trouble with Jung now seemed as probable as it would be calamitous.

Then Jones had one of those ideas that made psychoanalytic history: what was wanted, he thought, was a tight, small organization of loyalists, a clandestine Committee, to rally around Freud as his dependable

palace guard . The members of the Committee would share news and ideas with one another and undertake to talk over, in the strictest privacy, any desire to depart from any of the fundamental tenets of psychoanalytical theory *repression*, the *unconscious*, or *infantile sexuality*. Adopting Jones's proposal with enthusiasm and much encouraged, they forwarded the suggestion to Freud. (Freud, pp.229-Z30)

By 1923 the committee had expanded to seven members and included Sachs and Otto Rank, a long time intimate *proté gé* of Freud since 1906 and secretary of the Wednesday Psychology Society and very influential member of the Vienna Psychoanalytic Society. There was frequent stress between Rank and Jones, the editor of *The International Journal of Psychoanalysis*, circulated periodically by the committee to foster the growth of psychoanalysis. Rank often complained about the quality of the papers submitted to and accepted for publication by the journal under the editorship of Jones. Freud, patiently over the years, was mediator and peacemaker between them and all of the committee, recognizing that in spite of the differences between some on the committee, nevertheless the abilities of each person on the committee to make contributions to the worldwide spread of psychoanalysis was great.

Rank, to be sure, was not the recipient of unearned favors; he paid his way with strenuous service, unquestioning fidelity, and prolific publication. The mass and diversity of his activities editing, writing, analyzing made him stand out as exceptional amidst the early analysts, all noted for their long hours, hard work, and facile pens.

Freud was the last to grow suspicious of Rank. Rank and Ferenczi together published *The Development of Psychoanalysis*; it contained much interesting material on technique that other analysts would find extremely unsettling; it hinted at a certain disregard for the childhood experiences of patients.

About the same time, Rank published *The Trauma of Birth*, which was potentially far more disturbing than his joint production with Ferenczi. It pointed to the birth trauma, and the fantasy of returning to the mother's womb, as far more important in the history of the mind than other, later traumas and fantasies. Yet Freud remained unperturbed. (Freud, pp.472-473)

## ***Disputation of Oedipus Complex by World Class Psychoanalysts***

### **Adler**

By 1911, Jung was beginning to appear to Freud to be a little fragile in his total commitment to Freud's theories and methods of psychoanalysis. Yet he continued a more or less fruitful relationship with Freud until 1914, three more years.

But the irreparable divergence between Adler's and Freud's thinking could not be in doubt by 1911. Indeed, Freud had had inklings of it for some years; he came to appreciate the gravity of Adler's departures only after a long delay. As far back as June 1909, he had described Adler to Jung as "a theoretician, astute and original, but not oriented to the psychological; he aims past it to the biological. He has created for himself a world system *without love*, and I am in the midst of carrying out the revenge of the insulted goddess *Libido* on him.

In November 1910, it was proposed that Adler rehearse his ideas in some detail to permit their thorough ventilation. Many of the members of the Society, after all, including Freud himself, had treated Adler's propositions as valuable supplements to psychoanalytic theories rather than as threatening substitutes for them. Adler readily complied and in January and February 1911, delivered two papers, the second of these, "Masculine Protest as the Core Problem of Neurosis," laid out his position so bluntly that Freud could not ignore it. Nor could he force it any longer into his own system of thought. He had remained silent after Adler's first talk; now he poured out his objections: Adler's theory neglects the *unconscious* and *sexuality*. It is only "general psychology," and was compromising the autonomous status of psychology by subjecting it to biology and physiology.

Underlying Freud's disagreements with Adler was Adler's watered-down version of psychoanalysis, which jettisoned such fundamental insights as *Oedipus Complex*, *infantile sexuality*, and the *sexual etiology* of ~~neuroses~~. Freud regarded the acceptance of psychoanalysis in its Adlerian *guise* as a greater threat than forthright rejection. (Freud, pp.220-222)

### **Jung**

Jung Published *The Theory of Psychoanalysis* in 1912. Indeed, writing that book cost me my friendship with Freud, he recalled, because he couldn't accept it. But later he amended and complicated this

### **Aristocracy and Xenophobia**

Apart from philosophical prophecy, Americans have not and do not yet understand what revolution and counterrevolution was and is; and consequently do not understand, except in the vaguest instinctual ways what a republic of democracy is. Though in the long range of American history, Thomas Jefferson's modeling this is not understood in more than a 2% degree of intelligence, nor has America been more than 25% of a Republic of Democracy. Nevertheless, Thomas Jefferson is *always* there (Dasein), Being a model of a citizen of a Republic of Democracy; *always* radiating the freedom embodied in his *radiance*, in potentiality or actuality, of citizenship in a Republic of Democracy.

Included in Jefferson's six year tenure as the U.S. Ambassador to France and being in some sense both a participant in and observer of the French Revolution, he became personally acquainted with the tyranny of a republic of aristocracy and the democracy of the democratic revolution of the common citizen against this tyranny; and then the subsequent reign of terror of and the murder by the guillotine of thousands by these unschooled democratic masses.

Xenophobia is a fear, and at times a hatred, of foreign governments and foreign influence. Though American leaders sought and received, without which the American revolutionaries would have been defeated, the help of France, a perennial enemy of Britain, in the Revolution against Britain. One of the understandable problems of American leaders after the French Revolution was presuming that the reign of terror during the revolution destroyed all the benefits French people received from the French revolution.

Thomas Jefferson was visionary enough to discern between the benefits in the French revolutionaries eventually establishing a Republic of freedom after the reign of terror, which in the long range has benefited France ever since and the disasters of the reign of terror with the beheading of thousands, not only aristocrats but others as well. So when Jefferson continued a correspondence and association some visited with him in Monticello with French leaders and philosophers, the xenophiles faulted and mistrusted and gravely misunderstood his philosophical wisdom. But these French influences were, in fact, major resources for Jefferson's philosophical-political-humanitarian wisdom in his growth toward and becoming the first pivotal president of a Republic of Democracy.

Embodying this experience visionarily, he was qualified to know what a Republic of Democracy should be and how it should be established and administered. Yet, all of this was not comprehended by his contemporaries and, though being well aware of this, he nevertheless, in above 75% of his instinct and intelligence correlations, was determined to do his utmost in whatever ways he could become enabled, to establish a Republic of Democracy, the first pivotal attempt in human history and American history so far to do so. Though the philosophically statistical percentage of America now being a Republic of Democracy is now less than 25%, his efforts were *worth* it.

### **Revolution and Counterrevolution**

Neither Americans nor citizens of other nations are aware of what the nature of revolution and counterrevolution were or are, and the enormous challenges Thomas Jefferson faced and dealt with in *revolution* and *counterrevolution* in American history. The American revolution began with and was abstractly successful in overthrowing the British tyranny of aristocracy in the American colonies.

The counter-revolution then occurred when leading public officials in and associated with the American government attempted to lead the American government in tyrannical ways like those the British did before the revolution. The leading counter revolutionaries of the time were John Adams and his wife Abigail, Aaron Burr, John Marshall, Patrick Henry, James Thomson Callender; and John Walker challenging Jefferson regarding a rumored affair with his wife Betsey. These counter revolutionaries, in every way they could devise, attempted to destroy Thomas Jefferson politically and in other ways and replace him in their attempting to govern and participate in the governing of the nation with themselves as the aristocratic leaders of America.

## ***The Nature and Value of Thomas Jefferson Being a Philosophical President of a Republic of Democracy***

It is evident that Thomas Jefferson's top priorities for his way of life were not to be involved in politics, but rather to engage himself exclusively in his way of life at Monticello and to be an inventive and studious and humane governor of his estate. His number one priority was his enjoyment of his marriage with his wife

## CHAPTER 15

### **Thomas Jefferson: The ‘First’ ‘Pivotal’ Philosophical President of a Republic of Democracy**

#### II

### **Becoming and Being The ‘First’ ‘Pivotal’ Philosophical President of a Republic**

#### **The Creation of Life**

As amazing as it may seem, it is nevertheless the case that proximally and for the most part human beings are not aware of, and in fact, are not created nor are they participating in the creation of life, theirs or that of anyone else; though in some very vague sense they have heard the rumor in one form or another that God has already created man, so man is created.

What philosophical prophecy is vividly aware of is that in their personal existence persons are simply extant. Philosophical prophecy is not able to give a prophetic explanation of how man as being extant entered and enters the world, but is simply content to let this fact stand and then engage in awaringly prophesy in prophetic accuracy how it happens and what it is like when those few persons are actually and in prophetic fact becoming and being created.

#### **‘Revolving Instinct and Intelligence’ in Thomas Jefferson**

The question of where a person is along the spectrum of revolving instinct and intelligence involves philosophically prophetic statistics. Thomas Jefferson was a person whose instinct in and of and for and toward the creation of life was over 75%; and his participation in the creation of life was between 10% and 25%.

In personally embodying the correlation between his instincts for and intelligence in and participating in the creation of life, Thomas Jefferson was both the first and only so far pivotal philosophical president in human history so far involved in the creation of life. As such, he was *vividly aware* of the necessity of a republic of democracy being involved in a form of the creation of life in a way he referred to as establishing and advocating The Bill of Rights and a constitutional separation yet correlation of the government and governing of the human race into Administrative, Legislative and Judicial powers.

Though he was obviously instinctively involved in major ways in this, he was hardly aware in his conscious intelligence of this, yet it is nevertheless the case that this is also true of the organization of the entire cosmos in and for and toward the creation of life, including the involvement of those numerous Gods and Goddesses and angels who are involved in the creation of life.

### **Thomas Jefferson – a “Model” of Becoming and Being a Participant in a Republic of Democracy**

Jefferson’s life experience included being a member of a legislature, being a Governor, having a major influence in amending a constitution, being a United States Ambassador to France, being an American president and being intimately involved with just and unjust members of the judiciary in high places. As such he was qualified to be and was a model of becoming and being a participant in a Republic of Democracy. Again, proximally and for the most part, Americans are unaware of this and consequently have not and do not as yet understand what a Republic of Democracy is. Philosophical prophecy is dedicated to expose whoever is so inclined to study this matter to the advisability of being *aware* of and emulating Jefferson becoming and being a model of participation in a Republic of Democracy, in ways most beneficial to themselves in finding and fulfilling their own personal possibilities for participating in the creation of their lives and others.

diagnosis: that book was not so much the real cause as the final cause of the break, because it had a long preparation. From the beginning I had a *reservatio mentalis* (mental reservation). I couldn’t agree with quite a number of his ideas, notably Freud’s *ideas on libido* (sexuality)(love). Jung steadily attempted to widen the meaning of Freud’s term, to make it stand not just for the sexual drives, but for a general mental energy.

The two continued their companionable exchanges and spent time alone together whenever they could find space in their crowded schedules. There was always much of substance to talk about or write about. On January 2, 1910, Freud sent word to Jung that he was *speculating* about the source of man’s need for religion in *infantile helplessness*. Only the day before, he had confided to Ferenczi that his *insight* into religion *had just come to him*, around New Years.

Some months after Freud’s final break with Adler, Jung emphatically reaffirmed his loyalty: I am not disposed to imitate Adler in the slightest. Eager as he was to overlook these symptomatic disavowals, Freud could not find Jung’s reassurances reassuring. But he tried, in his most delicate manner, to repair the slowly fraying fabric of their intimacy. Jung had quoted to him a long passage from Nietzsche’s *Thus Spake Zarathustra* to reinforce his plea for autonomy. One poorly repays a teacher if one remains only the pupil. Perhaps this had influenced Freud to continue to attempt to repair the slowly fraying fabric of their intimacy.

By May 1912, he was embroiled with Freud in a dispute over the meaning of the *incest taboo*, behind which loomed that never-settled issue, sexuality. Freud’s tone in that exchange was puzzled; he was desperately warding off the recognition that his friendship with Jung was doomed. But Jung gave Freud less and less reason for even a touch of optimism. In November, he wrote to Freud that he had thrown overboard most of the psychoanalytic baggage – *childhood sexuality*, the *sexual etiology* (orientation) of ~~neuroses~~, the *Oedipus Complex* openly in public lectures and conclusively redefined *libido*. In his report to Freud, he cheerfully observed that in his lecture tours his version of psychoanalysis had managed to win over many people who had hitherto been put off by the problem of sexuality in ~~neurosis~~. Jung’s letter was a truculent manifesto, a *declaration of independence*. In July 1913, in lectures given before the Psycho-Medical Society in London, Jung for the first time called his revised psychoanalytic philosophy *analytical psychology*. (Freud, pp.226, 228, 231, 237)

Freud’s dream theory was another target of Jung’s rethinking. We admit the correctness of the [Freudian] wish-fulfillment theory but regard it as superficial and those with whom he had influence had gone beyond it. Jung was hard at work constructing a psychology of his own; the ideas associated with Jungian analytical psychology all date from these years: the archetypes, the collective unconscious, the ubiquity of the uncanny, the sympathetic religious experience, the fascination with myth and alchemy.

As a practicing psychiatrist and clinician who claimed to have learned most from his patients, Jung developed a psychology that naturally shows marked affinities with Freudian psychoanalysis. But the differences are fundamental. Jung’s theory of the archetype has no real counterpart in Freud’s views. The archetype is a fundamental principle of creativity anchored in human *potentiality* concretely manifested in religious doctrines, fairy tales, myths, works of art and literature. Its equivalent in biology is the pattern of behaviour. (Freud, pp.237-238)

#### **Rank**

The questions that preoccupied Freud from the mid-1920s on were not pure abstractions for him, but acquired their urgency from events in his personal life. They exhibit once again the continuous traffic in Freud’s mind between private feelings and scientific generalizations – traffic that reduced neither the intensity of his feelings nor the *relevance* of his science. Beneath the surface of his rational argumentation, there lurks Freud the disappointed father; the concerned mentor; the anxious son.

The last adherent Freud expected to give him trouble was his valued and, he thought, wholly dependable psychoanalytic son Otto Rank. But in 1923, Rank went through some distressing episodes that hinted at welling-up conflicts. Rank began to espouse techniques and theoretical positions that would move him far from the ideas he had been steeped in for two decades and had done so much to propagate. Once the most orthodox of Freudians, he became a Rankian.

Freud’s tranquility was more than passive acceptance. Carefully cultivating his credulity, he did his utmost to minimize mounting indications that Rank might eventually become another Adler or Jung. He persisted in attributing the tensions among his followers to mere personal animosities.

Rank argued that his central thesis, singling out the birth trauma as a decisive psychological event, was really an elaboration of Freud’s own thinking, which analysts had been acquainted with for years. Freud had been recorded laconically as observing, Act of birth as source of anxiety. Freud reminded the Vienna Psychoanalytic Society that with anxiety one must keep in mind that the child has anxiety from the act of birth on. In

*Interpretation of Dreams* he wrote, "The act of birth is the first experience of anxiety and therefore source and model of the affect of anxiety." (Freud, pp.470, 471, 473, 475)

In fact, that thesis was less a retreat from psychoanalytic thinking than a *prophetic* if rather one-sided anticipation of later developments in analytic theory. Rank was elevating the mother's role at the expense of the father's, and the prototypical anxiety of birth at the expense of the Oedipus Complex.

Freud's response clarified choices for the continuing exploration of psychoanalysis. Let us take the most extreme case: if we have been wrong with the Oedipus complex, then the real decision in fact lies with the trauma of birth. If they are proved right, the origins of neurosis would have to be sought in a physiological accident rather than our sexual etiology (orientation). In that case, analysts would certainly have to modify their technique. What mischief would then occur? Could both stay together under the same roof with peace of mind? A few years' work, he thought, would determine just who among the theorists had been right and who had not been right. (Freud, p.475)

Later, on a lecture of the United States and while receiving much adulation, Rank discovered he could not leave Vienna and Freud behind. Freud continually instructed him by letter, and informed Rank that his own six most recent patients, five of whom were acquainted with Rank's ideas, had wholly failed to confirm the birth-trauma thesis. (Freud, p.417)

Rank had not yet elaborated his final theories; they emerged two or three years later as he developed his concept of the *will* as the primary human force, as that part of the ego which masters the drives on one hand and the environment on the other.

By the spring of 1926, Rank had worked himself out of the Freudian camp and as such and in that sense, Freud was done with him. (Freud, pp.483-484)

### Benefits Freud Derived from his Tutorial Exchanges for 20 years with Rank.

The affair had been painful and long-drawn-out, but Freud, reflecting on Rank's, for him, maverick ideas, drew some important lessons. In the book that came out of it all, *Inhibitions, Symptoms and Anxiety*, he observed,

Rank's reminder that the affect of anxiety is, as I was the first to assert, a consequence of the birth process and a repetition of the situation then experienced, necessitated a fresh scrutiny of the problem of anxiety. But I could get nowhere with his conception of birth as trauma, of the anxiety state as a disposal reaction to it, of every fresh affect of anxiety as an attempt to abreact the trauma more and more completely. Still, Freud felt constrained to confess, Rank had raised some interesting issues.

In celebrating his seventieth birthday, the familiar pressure to solve problems had not deserted him. Freud's tactic was to acknowledge that he had abandoned an earlier theoretical position but to minimize the length traveled. The book is aesthetically less satisfying than most of Freud's other writings. It strings together ideas without demonstrating their necessary connection. Some of its lasting contributions to psychoanalytic thinking, the passages on *repression* and *defense*, like those on *anxiety*, are scattered across the text.

The essay begins by distinguishing *inhibitions* from *symptoms*, though Freud was far more interested in the nature of *defense mechanisms* and, even more, in *anxiety*. During the years when Freud began to think psychoanalytically, while he was writing his early papers on hysteria and anxiety neurosis, the psychiatric establishment had very little to say about *anxiety*. Freud thought that more needed to be said.

Some of Freud's earliest neurotic patients had displayed florid symptoms of anxiety, and since he was persuaded that all neuroses originate in sexual disorders, he was driven to the conclusion that anxiety, too, must have sexual roots. The formula was simple: sexual excitement that remains undischarged is transformed into anxiety. *Repression* causes anxiety and vice versa. All anxieties, a sense of helplessness, guide persons in the perils of life. (Freud, pp.484-487)

### Oedipus Complex *Mythology* and the Origin of Guilt

The underlying premise of Freud in psychoanalysis is the presumption that to engage in therapeutic healing of undesirable tensions and illnesses in patients it is necessary to trace and discover these underlying problems and work with them. The procedure for doing so is the probing into the past of the patient through the use of psychoanalytical techniques to discover the Real sources (etiology) of their problems.

In *Totem and Taboo* Freud presents the anthropological history of primitive tribes and their relationships to Totems, which are holy objects and presences that are worshipped, and taboos, which includes an awareness of activities which are forbidden to them by the presence of realizations that they would be injured by

person reveals the nature and locations of good and evil in a person.

ever leading us.

*Heart.* Oh my friend! This is no moment to upbraid my foibles. I am rent into fragments by the force of my grief! If you have any balm, pour it into my wounds.

*Head.* On the contrary, I never found that the moment of triumph with you was the moment of attention to my admonitions. While suffering under your follies you may perhaps be made sensible of them.

*Heart.* Accordingly, Sir, this acquaintance was not the consequence of my doings. It was one of your projects which threw us in the way of it. It was you, remember, and not I who desired the meeting, at Legrand & Molinos.

*Head.* It would have been happy for you if my diagrams and crochets had gotten you to sleep on that day, as you are pleased to say they eternally do. My visit to Legrand & Molinos had public utility for its object. A market is to be built in Richmond.

*Heart.* Oh! my dear friend, how you have revived me by recalling to my mind (*memory, conscience, Care*) the transactions of that day! Go on, then, like a kind comforter, and paint to me the day we went to St.Germains, Marly, Lucienne, Madrid, Bagatelle, *et al.*

*Head.* Thou art the most incorrigible of all the beings that ever sinned! I reminded you of the follies of the first day, intending to deduce from thence some useful lessons for you, but instead of listening to these, you kindle at the recollection. You retrace the whole series with a fondness which shews you want nothing but the opportunity to act it over again.

*Heart.* But they told me they would come back again the next year.

*Head.* But in the meantime see what you suffer. If you had a grain of prudence you would not count upon it. Upon the whole it is improbable and you should abandon the idea of ever seeing them again.

*Heart.* God only knows what is to happen. [Cf.Ch.12, pp.172-173]

### **Connections' in Plato-Augustine-Freud-Jefferson in Ethics and Morality – Good and Evil**

For the Michael-Adam quartet Plato-Augustine-Freud-Jefferson, Good was-Is ultimately a much greater personal power than evil, expressed in various ways in varying situations in life. The power of Good is enmeshed in the Ideas of Good and vice versa

- (1) generated by God,
- (2) the Divinity-Good,
- (3) a mythological personal God,
- (4) an overruling Providence;
- (5) intimately correlating with and in the Good-Ideas generated in and from the Good in persons,
- (6) the Good mind in the soul,
- (7) in the propensity in persons to be healed,
- (8) in the moral conscience.
- (9) The evil in persons is an inferiority in their lives, but death must eventually in time and eternity turn into life,
- (10) pride is darkness in the soul infecting all mankind through the Fall of Adam, signified by vain talkers and seducers,
- (11) the Oedipus Complex, in some way or another, produces a consciousness of guilt,
- (12) conformity to the abstract and impersonal ethical and moral generalizations in traditional Christianity cannot meet the ethical and moral needs of each individual person,
- (13) and slavery and those who inflict it is evil.
- (14) Mapping and Logging in the depths and sincerity of the *conscience* in the Head and Heart of a

engaging in these activities and subscribing to the accompanying tabooed beliefs.

Freud's excursion through contemporary theories explaining the origins of totemism is not without some appreciative glosses. After Freud's consideration of the conjectures of Charles Darwin and Robertson Smith and others, where he found the anthropological information on Totemism and Taboo, his own explanation winds its way back to the analytical couch.

Darwin had supposed that prehistoric man lived in small hordes, each governed by a domineering, sexually jealous male; Robertson Smith had hypothesized that the ritual sacrifice in which the worshipped *totem animal* is eaten is the essential ingredient in all totemism.

Adopting the comparative strategy typical of his theorizing, Freud linked these unsubstantiated, quite insecure, guesses to the *animal* phobias of *neurotic children*, children afraid of horses, dog phobias, enjoying seeing chickens slaughtered, etc. Freud then ushered the *Oedipus Complex*, which had been hovering in the wings, to center stage. From the behavior of these troubled children, Freud interpreted the *totem animal* as representing the father, which would have arisen from the Oedipus Complex.

Freud had the grace to recognize that this reconstruction must appear fantastic to everyone, but to his mind it was perfectly plausible: the fierce, jealous father who dominated the horde and kept the women for himself drove away his sons as soon as they grew up. One day the brothers who had been driven out got together, beat their father to death, and devoured him, and thus put an end to the patriarchal horde. United, they dared and managed to do what would have remained impossible for the individual. That they should have made a meal of the potent father they had killed, Freud thought, is how these cannibal savages were.

The violent *primal father* had surely been the envied and feared model for each of the fraternal troop. Now, in the act of devouring, they carried through their identification with him; each of them appropriated a piece of his strength. Its origins once understood, the totem meal, perhaps the first festival of mankind, would turn out to be the repetition and the commemoration of this *primal crime*. This, according to Freud, is how human history and civilization and culture must have originated. Freud noted that all he had done was to add another element to the sources, already known or still unknown, of religion, morality and society.

Emboldened by his psychoanalytic reverie through his discoveries of the connection between Totem and Taboo and childhood *neurotic phobias*, Freud drew the most astonishing inferences. He supposed that the murderous band of brothers was dominated by the same mutually contradictory feelings about the father that psychoanalysts can demonstrate in the ambivalence of the *father complexes* disturbing children and neurotics. (Freud, pp.328-330)

In the *ambivalence* of the father complexes, having at once *hated* and *loved* the formidable father, the brothers were smitten with *remorse*, which showed itself in an emerging consciousness of *guilt*. In death, the father became more powerful than he had ever been in his lifetime. What he had previously prevented by his very existence, his sons now prohibited to themselves in the psychological situation *deferred obedience* so familiar to us from psychoanalysis.

The sons now *erased* their act of parricide and its negative consequences [made atonement for] by declaring the killing of the father-substitute, the totem, impermissible and renounced its fruits by denying themselves the women who had been freed. Thus, having been oppressed by their guilt, the sons established the fundamental taboos of totemism, which had to correspond precisely with the two *repressed wishes* of the Oedipus Complex: the killing of the father and the conquest of the mother. In becoming guilty and acknowledging and overcoming their guilt, they created civilization. All human society is constructed on *complicity in the great primal crime*, which must leave ineradicable traces in the history of mankind.

Freud thought it demonstrable that such traces pervade all culture. The history of religion, the appeal of the tragic drama, the exemplars of art, all point to the immortality of the *primal crime* and its consequences. (Freud, p.330)

For Freud, the demonstrability of traces of complicity in the great primal crime pervading all culture is evident in the arts, for instance, in tragic drama, in Shakespeare's *Hamlet*. Freud's famous pages in *The Interpretation of Dreams* on the guilt feelings aroused in Hamlet by love for his mother and hatred for his father are an indication of this. (Freud, p. 313)

Ironically, the historical reality of the primal crime was by no means essential to Freud's argument. Guilt feelings can be handed down by less fanciful, scientifically more acceptable mechanisms; and thus dismissed the most devastating criticisms to which *Totem and Taboo* would be exposed. Presenting his stunning tale not as fact but simply as mythology of the fact that has plagued families with their young children through the centuries as they confront each other in a variety of family situations.

In other words, he could have dropped his Darwinian (and Lamarckian) thesis. The universality of family

experience, of intimate rivalries and mixed feelings in short, of the ubiquitous Oedipus complex would have been sufficient to account for the recurrence of guilt feelings and to fit them well into his theory of mind. Alfred L. Kroeber, a distinguished sociologist, recommended this approach in the *American Journal of Sociology*. (Freud, p.333)

Sounding much like the philosopher Auguste Comte nearly a century before him, Freud postulated a sequence of three stages of thought, the animistic of primitive man, the religious, and the scientific (which psychoanalysis Freud presumed to be included in). This scheme implies succession in time as well as a hierarchy of values.

In his development of psychoanalysis, Freud was confined to his situation in life in his time (as all persons, including pivotal persons, are in various ways), so these limitations should not dampen enthusiasm for the fundamental and progressive psychoanalytical insights that psychoanalytical-philosophy can continue to build on. Yet by the time Freud was writing, and certainly in the decades after the publication of *Totem and Taboo*, and up to the present time, cultural anthropologists and philosophers rejected and have rejected accepting the whole package of Freud's *Totem and Taboo* rendition of the Oedipus Complex, some having done so scornfully. (Freud, p.327, f.n.)

As students of the human animal refined their methods and revised their hypotheses, the flaws compromising the argument of *Totem and Taboo* emerged more and more obtrusively, except to Freud's most uncritical acolytes. Cultural anthropologists demonstrated that while some totemic tribes practice the ritual of the sacrificial totem meal, most of them do not; what Robertson Smith had thought the essence of totemism was turned out to be an exception. Again, the conjectures of Darwin and others about the prehistoric horde governed autocratically by a polygamous and monopolistic male did not stand up well to further research, especially the kind of research among the higher primates that had not been available when Freud wrote *Totem and Taboo*. (Freud, pp.332-333)

### Correlating the *Mythology* of The Primal Crime of Freud with the Doctrine of Original Sin

In the late 1890s, moving from reality to mythology had saved Freud from the seeming absurdity of the seduction theory as he had previously formulated, namely, that *all* anxiety and neuroses originated from misused and abused sexuality. Freud now agreed that only *some* anxiety and neuroses have origins in misused or abused sexuality. This agreement saved Freud's other and more adequate contributions to neurosis.

But now, though he hesitated over his assertion and dutifully presented the evidence against it, he finally held fast: *in the beginning was the act!* It did not exactly increase the prestige of Freud's visionary construct that his account of the way the feeling of guilt arose should strikingly resemble, of all things, the Christian doctrine of original sin. (Jaspers, 333-334)

*In the beginning was the act!* was significantly modified with the publication of *The Interpretation of Dreams*, in which he identified dreams as representing *wishes as fulfilled* rather than *acts*. (Jaspers, p.113)

### Oedipus Complex *Mythology* and the Origin and Nature of Neuroses

Freud's early formulations of the Oedipus Complex were comparatively simple; he would considerably complicate them over the years. While the idea of the Oedipus Complex was soon strongly contested, his predilection for it steadily increased; he viewed it as an explanation of *how neuroses originate*, as a turning point in the developmental history of the child and as a marker differentiating male and female sexual maturation.

In *The Interpretation of Dreams*, published in 1900, his central work for his elaboration of psychoanalysis, the *Oedipal struggle* played a modest part in the sense that it was not mentioned by name, though the wider implications are not far to seek. The Oedipal struggle and the related theories pertaining to psychoanalytic therapy was not outlined as directly and vigorously as it was much later. By accounting for those murderous Oedipal dreams about the death of spouses or parents, it provides evidence for the theory that dreams represent wishes as fulfilled. Beyond that, it helps to explain why dreams are such odd productions; all humans harbor wishes they cannot allow to see the light of day in their uncensored form. (Jaspers, p. 113)

Freud's selection of materials for his book on dreams is revealing. The dreams of neurotics present special characteristics. Since there are differences between neurotics and normal people, Freud sought out the dreams of his friends and his children, and dreams reported in literature, to say nothing of his own, to make instructive comparisons for identification and understanding of neurosis. He found some of his patients' contributions irresistible, but he overwhelmed them with instances drawn from what he liked to call normal people. Working out his theory of neuroses, Freud found that the neurotic throws some light on the normal since the two are really

### The Inward Persuasion of the Mind and the Moral Conscience

Again, Jefferson never spoke specifically of the bigotry of the clergymen of the Anglican church and that denial of the Trinity was punishable on the third offense by three years in prison, or that freethinkers and Unitarians could be declared unfit parents and deprived of their children. He had come to believe, with John Locke, that religion consists in the *inward* persuasion of the mind, that the care of every man's soul belongs to himself.

Again, the measured cadences of Jefferson's famous Bill No. 82, submitted to the Virginia state legislature, proposed the total separation of the anciently meshed powers of church and state rank second only in world impact to those of his Declaration of Independence. Almighty God hath created the mind free. Our civil rights have no dependence on our religious opinions. Truth is great and will prevail if left to herself. She is the proper and sufficient antagonist to error, and has nothing to fear from the conflict unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to discuss and contradict them. (TJ pp.154-155)

Again, while U.S. Ambassador to France and in Paris in 1784 Jefferson was accused of having a love affair with Maria Cosway, a very talented musician and artist on business from England with her husband. He maintained his personal privacy and *conscience* and in his cosmically surfacing private conviction and *conscience* wrote: *a man is master of his own body and may govern it as he pleases*. This was far from being obvious or a part of society in his own time. [Cf.p.153] [Cf.Ch.12, p.167]

### Jefferson's "Mapping and Logging" his Faith and Ethics and Morality and Personal Therapy

When Jefferson was weighed down with racial and family and personal and political problems and in using his conceptions of the American Indian as a model he engaged himself in mapping and logging his faith and repentance and personal therapy in the course of writing *Notes on the State of Virginia*.

The Indian is brave when an enterprise depends on bravery; education with him making the point of honor consist in the destruction of an enemy *by stratagem*, and in the preservation of his own person free from injury. His sensibility is keen, even the warrior weeping most bitterly on the loss of their children.

Here Jefferson, who had himself so recently been occupied in the preservation of his own person free from injury, and who had grieved most bitterly over the recent loss of a child, wrote the overtones of autobiography. So something of his private suffering and guilt were dissipated and expiated in the seemingly intellectual writing a superior guidebook to Virginia. (TJ p.192)

This was as much the case in the matters of political and religious and chattel slavery as it was when in 1782 he had decided to retire from public and political life when he wrote to James Monroe:

Before I ventured to declare to my countrymen my determination to retire from public employment *I examined my heart*, to know whether it were thoroughly cured of every principle of political or any other like ambition, whether no lurking particle remained with the limits of mere private life. I became satisfied that every fibre of that passion was thoroughly eradicated. (TJ p.193) [Cf.Ch.12, p.169]

Though Jefferson felt disposed to not make any public or private comment on what some referred to as the Maria Cosway affair, long after his death his private correspondence with her was included in Boyd's compilation of Jefferson documents in the *Jefferson Cyclopedia*. This document gives some indication of Jefferson's conscience at work.

Having performed the last sad office of handing you into your carriage at the Pavilion de St. Denis, I turned on my heel and walked, more dead than alive, to the opposite door, where my own carriage was waiting.

*Head.* Well, friend, you seem to be in a pretty trim.

*Heart.* I am indeed the most wretched of all earthly beings, overwhelmed with grief, every fibre of my frame distended beyond its natural powers to bear.

*Head.* These are the eternal consequences for your warmth. This is one of the scrapes into which you are



horde for himself. Robertson Smith had hypothesized that the ritual sacrifice in which the worshipped *totem animal* is eaten is the essential ingredient in all totemism. One day the brothers who had been driven out got together, beat their father to death, and devoured him. That they should have made a meal of the potent father they had killed, Freud thought, is how these cannibal savages were. This was the *primal crime*.

In the *ambivalence* of the father complexes, the Oedipus Complex, having at once *hated and loved* the formidable father, the brothers were smitten with *remorse*, which showed itself in an emerging consciousness of *guilt*. In death, the father became more powerful than he had ever been in his lifetime. What he had previously prevented by his very existence, his sons now prohibited to themselves in the psychological situation - *deferred obedience* so familiar to us from psychoanalysis.

All human society is constructed on *complicity in the great primal crime*, which must have ineradicable traces in the history of mankind. [Cf.pp.84-85]

## Jefferson – Moral and Ethical Flexibility in contrast with Inflexible Denominational Dogmatism

From childhood on, Jefferson was exposed to the inflexible denominational dogmatism of the Anglican clergy. Somehow, in varying ways and degrees in and from his cosmic-genetic *nature* in his revolving instinct and intelligence, Jefferson was aware of aspects of the destructivity of the inflexible denominational dogmatism of the Anglican clergy. From their point of view, and at times that of the society of his day in general, Jefferson's creative flexibility was taken to be religiously heretical and socially inadvisable and unjust and not wisdom.

Jefferson was way ahead of his times and their accruing Christian tradition from millennia in the past by Realizing in some degree of his cosmic-genetic revolving instinct and intelligence that no two persons are exactly alike, either in their cosmic *nature* or *nurture* in the midst of their living environment. This being the case the needs and desires and personal possibilities to-Be engaged in the creation of this lives is never exactly the same.

The abstract and therefore *impersonal* generalizations of ethics (theory) and morality (practice) that traditional denominational Christianity forces persons to conform to cannot, therefore, meet those moral and ethical needs of each person individually and in various groups which are above and beyond those which can be fulfilled by traditional Christian denominational moral and ethical requirements for persons to be good and overcome evil, and what they could understand or accept. Jefferson's moral and ethical *flexibility* was designed by him in his Religious way of life to account for and attempt to assist in their fulfilling the differences in their personal needs and desires of persons in their personal existence. [Cf.Ch.12, p.165]

## The Philosophical Faith of Jefferson in the God of Justice

Being unique in his religious faith in the situation of his life in Revolutionary times his view of the God of Justice was also revolutionary. In 1800 Jefferson introduced legislation in the Continental Congress that would make all territories becoming states from 1800 on would be states free from slavery. Though 6 states voted in favor of the legislation it was defeated by 1 vote and his own state of Virginia had voted against it.

The French historian Demeunier corresponded with Jefferson and noted the irony that his own state had voted against his legislation. In his reply to Demeunier he expressed his unique view of the God of Justice.

What a stupendous, what an incomprehensible machine is man! Who can endure toil, famine, stripes, imprisonment or death itself in vindication of his own liberty, and the next moment be deaf to all those motives whose power supported him thro his trial, and then inflict on his fellow men a bondage, one hour of which is fraught with more misery than ages of that which he rose in rebellion to oppose.

But we must *await with patience* the workings of an overruling providence, and *hope* that that is preparing for the *deliverance* of these our suffering brethren. When the measure of their tears shall be full, when their groans shall have involved heaven itself in darkness, doubtless a God of justice will awaken to their distress, and by *diffusing light and liberality* among their *oppressors*, that they are not left to the guidance of a *blind fatality*. (TJ p.232) [Cf.Ch.12, p.165]

not so different from one another in some ways. (Freud, pp. 117-118)

In spite of and possibly because of the discovery that neurotics are not different in kind but only in degree from normal people, at the time of the publication of *The Interpretation of Dreams*, Freud was unable to give a definition of neurosis that would make it possible to distinctively indicate what neurosis is, other than the etiology of sexuality. Actually, some indication of what Freud was considering to be a neurosis was his reference to himself.

Having learned about resistance to their psychoanalysis from his patients, he now experienced it himself while attempting to write his book of dreams and experiencing difficulty in seeing his way clearly to write it; and in this situation engaging himself in self-analysis. He confessed that What has been going on in me, I still do not know. Something from the deepest depths of my own neurosis has put up resistance against any progress in the understanding of the neuroses. (Freud, p.99)

The constant in the psychoanalytic theory of neurosis in Freud from the early days of the development of psychoanalytic theory to the end of his clinical practice was his *sexual etiology* (orientation to its *causes*), proposing that the most basic cause of neurosis is misused and abused sexuality.

In October 1895 Freud communicated the great clinical secret: obsessional neurosis is the consequence of a presexual *sexual pleasure*, which later transforms itself into [self]-*reproach*. Presexual, means actually before puberty, he explained. These relevant events, as patient after patient remembered them for him, were sexual traumas whether the result of glib persuasion or of brutal assault undergone in childhood.

Obsessional neurotics appeared to have been precocious in their sexual activity and displayed hysterical symptoms; hence they too must have been first victimized as children. The childhood episodes that analysis uncovered, Freud added, were grave. The villains were above all nursemaids, governesses, and other servants, as well as, regrettably, teachers and innocent brothers.

In the same year, on April 21, Freud committed himself to this seduction theory before a select professional audience. His listeners were all experts on the twisted byways of erotic life. The great Richard von Krafft-Ebing, who had made sexual psychopathology his own, was presiding. Later Freud noted that, The lecture had an icy reception from the donkeys and, by Krafft-Ebing, the odd judgment: It sounds like a scientific fairy tale. (Freud, pp.92-93)

In 1895 Krafft-Ebing published a monograph, *Nervousness and Neurasthenic States*, which illustrates the prevailing viewpoint. The book is an attempt to bring some clarity into the confusion then current in the use of diagnostic terms. Krafft-Ebing defined nervousness (and neurosis) as for the most part an *innate pathological disposition*, more rarely *an acquired pathological change* in the central nervous system. Heredity is the principal source of trouble, individuals afflicted with a nervous disposition from congenital influences. (Freud, pp. 119-120)

In November 1906, when Adler gave a paper on the physiological foundations of neuroses, Freud praised it warmly. He had little use for Adler's favorite term, organ inferiority, and would have preferred a more neutral term, like a particular variability of organs. But for the rest, he found Adler's paper, like his work in general, helpful to him and significant. Superficially, he and Freud seemed in broad agreement; both saw heredity and environment alike involved in the etiology (causes) of neuroses. As a socialist activist interested in the amelioration (therapeutic healing) of humanity's illnesses through education and social work, Adler assigned real importance to the environment in the shaping of people's minds.

Adler first used the term organ inferiority in 1904 in a short, hortatory article on the physician as educator, in which he cited the imperfection in some bodily organ as the cause of timidity, nervousness, cowardice, and other *ills* that beset children. He continually cautioned against overstating the impact of traumas on the mind. The mind, detecting some *physical or mental* disability, attempts to compensate for it at times successfully, but often enough, unsuccessfully. Adler, in short, essentially defined a neurosis as *a failed compensation for inferiority feelings*. The opportunity of the psychiatric therapist, then, is to find ways to assist the clients themselves to succeed in making this compensation.

Freud, as we know, insisted emphatically on the impact of the child's world on psychological development the role of parents, siblings, nurses, playmates, in the genesis of sexual traumas and *unresolved conflicts* or seemingly unresolvable conflicts (neuroses). But Adler's view of the environment was not Freud's. In fact, Adler openly questioned Freud's fundamental thesis that early sexual development is decisive for the making of character. Refining and revising propositions he advanced from the beginning of his turn to psychiatry, Adler forcefully if not stylishly evolved a distinctive family of ideas which became unmistakably Adlerian; they all centered on his conviction that every neurotic seeks to compensate for some organic imperfection. However seriously Adler might take the external world, in his psychology he elevated biology into destiny. Freud's observation constitutes a virtual counterpart. Adler's theory, he said, neglects the *unconscious* and sexuality. (Freud, pp. 216-217, 222)

An important factor that should be considered in assessing the debates between Freud and Krafft-Ebing and Freud and Adler is an awareness that the science of genetics at the time of these debates was still in its infancy. What Robertson Smith had thought to be the essence of totemism turned out to be an exception. The conjectures of Darwin and others about the prehistoric horde governing autocratically by a polygamous and monopolistic male did not stand up well to further research, especially the kind of research among the higher primates that had not been available when Freud wrote *Totem and Taboo*.

Freud's stirring portrayal of that lethal fraternal rebellion against patriarchy seemed increasingly implausible. It came to appear all the more fantastic because it required a theoretical underpinning that modern biology discredited decisively. When Freud wrote *Totem and Taboo* in 1913, some responsible students of man were still ready to believe that acquired traits can be genetically handed on through the generations. The science of genetics was still in its infancy around 1913, and could accommodate the most varied conjectures about the nature of inheritance.

Darwin himself, after all, though caustic in his references to Lamarck, had been something of a Lamarckian in hypothesizing that acquired characteristics may be inherited. The fact that Freud could lean on the remaining, though dwindling, prestige of this doctrine and remained partial to it was because he believed it would help to complete the theoretical structure of psychoanalysis. (Freud, p.333)

Another important factor that should be considered in assessing these debates is the realization that the science of *statistics* was not employed in these vigorous discussions. When then Freud refers to *13 and 18 patients to Krafft-Ebing or patient after patient* in his arguments in favor of presexual sexual pleasure, which later transforms itself into [self]-reproach, there is no indication given of *what percentage* of either his clients or youth in general experience this pre-sexual sexual pleasure. There is also no indication of whether or not this particular type of client was attracted to Freud as a therapist. (Freud, p.92)

When Krafft-Ebing asserts in his debate with Freud that nervousness (and neurosis) is *for the most part* an innate pathological disposition and *more rarely* an acquired pathological change, he gives no statistical way of determining precisely this significance. (Freud, pp.19-20)

### ***The Elusiveness of Freud's Considerations of the Nature of Freedom***

It is a crucial point in Freud's theory that there are *no accidents* in the universe of the mind. Freud never denied that humans are exposed to chance; on the contrary, he insisted on it: We like to forget that in fact everything in our life is *chance*, from our genesis out of the encounter of spermatozoon and egg onward. Nor did he deny that human choices are real; one aim of psychoanalytic therapy was precisely to give the patient's ego *freedom* to decide one way or another.

But neither Freud's chance, nor his freedom, is an *arbitrary* or *random* manifestation of *spontaneity*. In his view of the mind, every event, no matter how accidental its appearance, is as it were a knot in intertwined *causal* threads that are too remote in origin, large in number, and complex in their interaction to be readily sorted out. True: to secure *freedom* from the grip of *causality* is among mankind's most cherished, and hence most tenacious, *illusory* wishes. But Freud sternly warned that psychoanalysis should offer such illusory fantasies no comfort. Freud's theory of the mind is therefore strictly and frankly deterministic. (Freud, p. 119)

Given the centrality of *determinism* in Freud's thinking, it is only fitting that while he was studying dreams, he should also have been amassing materials on what he called the psychopathology of everyday life. The results did not surprise him: commonplace, normal pathology offered him literally uncountable instances of accidents that analysis showed to be anything but accidental. To misspell a familiar name, forget a favorite poem or word, mysteriously mislay an object, fail to send one's wife the usual bouquet of flowers on her birthday—these are all messages virtually begging to be *decoded*.

They are *clues to desires or anxieties* the actor is not free to acknowledge even to himself. These findings confirmed Freud's unequivocal respect for the workings of *causality*. The diagnostic gain implicit in his conclusion is only too obvious. Inviting a scientific reading of apparently causeless and inexplicable events, it exhibits, using the most ordinary experiences as witnesses, the hidden order governing the human mind. (Freud, p.125)

### **Freud's Jew-Freedom**

Among Jews, there are several branches of being a Jew. To approach some understanding of Freud's life of freedom, it is advisable to consider Jews theoretically to be either religious or non-religious Jews.

The Good is the creative power that confers being itself. The Good, that which is beyond being, is also called an Idea. But the name is misleading. For the good is distinguished from all other Ideas. They are the static, inactive prototypes or models of the things that are, while The Good is the creative power that confers being itself. [cf.p.40]

The crowning glory of Plato's philosophy of Ideas is the concept of the *Good*. He compared it with the sun in the visible world, the source of all light; so the Idea of the Good is the source of all knowledge. To some extent, the Idea of the Good approaches the status of divinity, for it is the source of Being and superior to truth and knowledge. The Good, according to Plato, not only is the author of knowledge but far exceeds knowledge in dignity and power.

The Good is higher than all truth and beauty. As the creator of both *existence* and *essences* it sustains all Being. Thus we have a three-storied metaphysical universe: first, the sensible world; second, the Ideas; third, the Idea of the Good. [Cf.p.57]

Much of Plato's philosophy depends on his concept of the *soul*. Teaching the pre-existence of the soul, he explained its existence on earth as due to the fact that it has fallen from its divine status. He believed in *reincarnation*. In Plato we find a very elaborate description of the afterlife. For a thousand years after death the soul retains its personality. The souls are informed that they can choose the type of life they desire. This choice does not involve real freedom, for the life they prefer is determined by their previous existence. The evil man usually chooses an inferior existence, whereas the good man selects a better existence. In the new reincarnation there is no conscious memory of the past. But there is a *continuity of character*.

Plato considered the soul to be superior to the body and made this the basis for his belief in the immortality of the soul. *Death must turn into life*. When death attacks a man, the immortal substance is preserved for eternity and dwells in the company with the gods. [Cf.p.54]

### **Augustine**

It is God who brings forth freedom in man and does not leave him at the mercy of nature. But in so doing God admits the possibility of a human activity against Himself, against God. God leaves man free; but if man turns against God, only God's help and grace can enable him, through his own acts, to turn to the *good*.

In my freedom for the *good* I am the work of God. My freedom is freedom that has been given me, not my own. I cannot boast of my freedom. It is *pride* to claim credit for what I owe to God. The appropriate attitude is humility in freedom. If I credit myself with what comes from God, I am cast back into my own darkness. It is *pride* to take pleasure in myself as my own work. Humility is the attitude underlying the truth of all *good* actions. [Cf.p.63]

The bulwark of Augustine's system of morality is Adam's sin, which according to his philosophy, has infected all humanity. Originally, both Adam's spirit and his body were completely *good*, but through *pride* he gave up his divine heritage and fell from his *innocence*. The sin of Adam is expressed in man's sexual lust.

Let them perish from Thy presence, O God, as perish vain talkers and seducers of the soul; who observing that in deliberating there were two wills, affirm that there are two minds in us of two kinds, one *good*, the other one *evil*. They are truly evil, when they hold these *evil* things; and they shall become *good* when they hold the truth and assent unto the truth, that Thy Apostle may say to them, Ye were sometimes darkness, but now light in the Lord. But they, wishing to be light, not in the Lord, are made gross darkness through a dreadful *arrogancy* when they are not in the Lord.

Augustine was more direct than Plato in his vigor in attempting to demonstrate that the *soul* is *immaterial*. This vigor regarding immateriality, as well as much of Augustine's philosophy, including the problem of evil and the question of *good and evil*, was involved in his conversion to the Roman Catholic Christian Church, including vigorous acceptance of its doctrine of the Fall of Adam and Original Sin. [Cf.pp.56, 58]

### **Freud**

The underlying premise of Freud in psychoanalysis is the presumption that to engage in therapeutic healing of undesirable tensions and illnesses in patients it is necessary to trace and discover these underlying problems and work with them. The procedure for doing so is the probing into the past of the patient through the use of psychoanalytic techniques to discover the Real sources (etiology) of their problems.

Freud was impressed by Darwin's anthropology. Darwin had supposed that prehistoric man lived in small hordes, each governed by a domineering, sexually jealous male, who commandeered the desirable women in the

When they say they are not religious what some persons mean is that they are not church oriented. A person can be religious and not necessarily be church oriented .

For a person to be accurate in saying that he is not religious, he would have to know all of the categories of thought and every way of life that legitimately comes under the auspices of being religious and then deny that he is involved in any of these categories.

### ***Interpreting Creatively the 'Revolving Instinct and Intelligence' and Religious Mythology of Plato-Augustine-Freud-Jefferson***

Being immersed in and Being-aware of the subtleties and nuances and refinements of the nature of revolving instinct and intelligence and the religious mythology of Plato-Augustine-Freud-Jefferson cultivates an awareness of His-Their ways of and expressions of Being religious are much more often *essentially the same* in His-Their situations of life than would ordinarily be realized. It is, therefore, of great value to evaluate His-Their *personal Realities* in His-Their religious-mythological ways of life accordingly.

### **God and *Personal* Mythological Associates**

Philosophical prophecy is aware of all persons who are religious, and that is nearly everyone, account for God(s) in some way or another, which is of some value or another; which, however, varies from person to person and group to group and society to society. The pivotal quartet Plato-Augustine-Freud-Jefferson did not participate in the traditional and formal institutional ways persons typically participated in in their situations in life .

This quartet rejected an *impersonal* mythological-abstract God(s) by both lack of interest and some revolving instinct and intelligence -awareness of this avoidance and disbelief. This quartet accepted and associated mythologically with a *personal* God(s), realizing through His-Their own ways of repenting and *taking Care of His-Their own soul(s) that they were aware that some of their ideas* were His-Their very own and weren't in need of any help from God(s). Yet, at times, in *taking Care of His-Their own soul(s)*, He-They, in noticing His-Their Ideas and Feelings, saw that they were noticeably Ideas that He-They could not have arrived at from His-Their own ideas exclusively but, added to them were marvelous Ideas and Feelings that He-They were confident were received from realms of (Divinely) inspired Ideas and *enlightenment*.

In dialogue the atheist says there is no God but is an invention of peoples minds because the nature of their beliefs in God all vary from place to place. The mythological associate of God refines this reason for disbelief in God by observing that the *enlightenment* of their Ideas beyond ideas which were exclusively their own were noticeably received from realms of (Divinely) inspired Ideas and *enlightenment* and this is what varies from person to person and place to place rather than just reports or beliefs about God.

This is the way atheism should be met by persuasion rather than misunderstood argumentation; and this is the way it should and could be understood by mythological associates that God is the supreme principle of life; and that apart from God there can be no (awareness of personal) reality, which is eternal damnation, nothingness and oblivion. And why this is not possible by ordinary reason and critical thinking but through *the light of eternal reason* in a direct but not necessarily dramatic encounter with God. In this sense should one understand the sovereignty of God. (Plato) [Cf.p.184] (Augustine) [Cf.p.184]

This is the way the illusions of traditional Christianity about how to be a Christian and associate in personal mythological Reality should be understood. (Freud) [Cf.p.185]

This is the way that the justice, courage, wisdom, prudence, piety, magnanimity, and virtue (excellence) of God and those in personal mythological association with God Are.

This is the way that God and His *personal* mythological associates are non-interfering but is interpositioning Himself and themselves in the lives of persons and personalizing ethics and morals through flexibility and creating justice in veiling personal privacy in moral conscience in overcoming slavery. (Jefferson) [Cf.pp.186-189]

### ***Knowing Good and Evil and The Nature of Good and Evil***

Plato

Freud considered himself to be a non-religious Jew, and as such to be living in his Jew-freedom.

The Jews have seized upon my person from all sides and all places with enthusiasm, as though I were a God-fearing great rabbi. I have nothing against it, after I have clarified my position toward faith unequivocally. Judaism still means a great deal to me emotionally. He described himself as a man wholly alienated from the religion of his fathers as from every other, who cannot participate in nationalist ideals and yet has never denied his affiliation with his people. When a devout American physician told Freud of the religious vision that had sent him to Christ, and urged him to study the matter that he, too, might find God, Freud demurred politely but firmly. God had not done that much for him, had sent him no inner voices, and he was therefore likely to remain in his last few years an infidel Jew . (Freud, p.599)

### **Freud's Freedom for Becoming a Psychoanalyst**

Being a Jew, Freud's exclusion from Austrianness at the university had given him an early familiarity with being in opposition, and thus prepared the way for a certain *independence of judgment*. In 1925, exploring the widespread resistance to psychoanalysis, he suggested that one cause must be that its founder was a Jew who had never made a secret of his origins. The year after that, in his letter to his fellow members of Bnai B'rith, he made this point somewhat more expansively. He had discovered that I owe only to my Jewish nature the two characteristics that had become indispensable on my difficult life's way. Because I was a Jew, I found myself *free from many prejudices* which limited others in the employment of their intellects, and as a Jew I was prepared to go into opposition.

There is something to Freud's observation that a devout Jew, or Christian, could never have discovered psychoanalysis: it was too iconoclastic, too disrespectful of religious faith and too disdainful of apologetics. Since Freud considered all religious faith, including Judaism, as a subject of psychoanalytic study, he could approach it only from the perspective of the atheist. While all of this may not necessarily be the case, it is a fact that nearly all the first psychoanalysts in Vienna were Jewish. Their society permitted them to train as physicians but did not let them feel very welcome among the conventional medical elite. (Freud, pp.599-603)

### **Freud's Anti-Nazi Freedom**

During the 2nd World War, Hitler's Nazi forces eventually invaded Vienna and took control of the city. The anti-Semitism of these Nazi forces placed Freud's safety in danger. Friends and protégés world wide urged Freud to maneuver an escape from Vienna and emigrate to London in the care of Ernest Jones, one of his most ardent supporters from the earliest days of the development of psychoanalysis and the author of a book on Freud. For a year or so Freud declined these suggestions and invitations, due to both his loyalty and devotion to Vienna as well as his insistence on his freedom to stay in Vienna in spite of the Nazi occupation.

Eventually, however, he became convinced that his freedom would be enhanced rather than diminished by the freedom to be in London with some of his psychoanalytic associates to continue working on his book in process, *Moses and Monotheism*, a work he was enormously dedicated to finishing in his old age. (His age was 82 at the time in 1938, and his death was a few months later at age 83 in 1939, shortly after the completion of the book.)

The maneuvers to get Freud and his daughter Anna out of Germany were as filled with, as much if not more than, those in *The Sound of Music*, and particularly those maneuvers required to get him a passport. Nevertheless, he became enabled, through much maneuvering and intrigue in the interest of his *freedom* by himself and Anna and in the know friends and associates, that he was able to cross the German border into France and from there across the English channel to England. (Freud, pp.622-651)

### ***The Contributions of Freud to Creation-of-Life Therapy of Major Current Value Therapeutic 'Techniques'***

### **Self-Analysis**

To prepare himself for practicing psychoanalysis and for his own personal benefit, Freud in the late 1890s subjected himself to a most thoroughgoing self-scrutiny, and elaborate, penetrating and unceasing census of his fragmentary memories, his concealed wishes and emotions. From tantalizing bits and pieces, he reconstructed fragments of his buried early life, and with the aid of such highly personal reconstructions combined with his

clinical experience, sought to sketch the outlines of human nature. To be honest with oneself in this way, he wrote, is a good and important exercise. The way to his sustained self-analysis, to the recognition of the Oedipus complex and of unconscious fantasies, now lay open.

## Psychoanalysis and Transference

Freud emphasized and practiced in his own life and therapy sessions the crucial advisability of both *self-analysis* and client *psychoanalysis*. Freud defended self-analysis as a way for the analyst to recognize, and thus neutralize, his own complexes. Even if at times the psychoanalytic situation may seem to be one-sided, it is and should, awaringly, be a *dialogue*. Freud was known to be a very dedicated listener. When the analyst is, at times, largely a silent partner, nevertheless in appropriate timing they offer interpretations and suggestions and insights that the client evidently could not reach on their own. If they could have reached them on their own, there would have been no neuroses. As the patient may be swollen with overly narcissistic grandiosity and pride or bowed down with guilt feelings, they thus distort the world and thus their place in it. The analyst neither praises nor condemns but *precisely* points out what the client is really saying and thus provides a *therapeutic* glimpse of *Reality* for the client to which they may then give in-depth consideration.

What is equally important in both self-analysis and psychoanalysis with the client is that the analyst relatively anonymous and attentively passive offers themselves as a kind of screen onto which the patient projects their passions, love and hate, affection and animosity, hope and anxiety. This is a therapeutic *transference* back and forth, on which so much of the *curative work* of the psychoanalytic process depends, and is by definition a *transaction* between two human beings. It thus becomes evident here that the analyst and the client are consulting together in their own free-will and in-depth desires to do so.

Even if analyst and client scrupulously observe all of Freud's technical injunctions, the *healing* work of the analysis is always slow and not always certain. Freud excluded from analytic treatment many types of mental disorder, notably the psychoses, on the ground that the psychotic cannot establish the necessary *transference* to the analyst. But even hysterics and obsessional neurotics, peculiarly suitable to analytic treatment, often showed snails' progress and dismaying relapses.

Elusive memories, stubborn symptoms, and abiding affection for neurotic habits, proved potent obstructions to effectual interpretations and to the kind of *transference* that assists in the cure. The most trying obstructions to deal with were those transferences which induced the patient to repeat earlier conduct instead of remembering it. Clearly, Freud saw, the one quality the analyst can least afford is *impatience*. Clinical experience showed that for the patient to know something intellectually is never good enough. But at long last the time may come when the patient, steadily relapsing, steadily forgetting insights painfully won, will begin to *absorb*, to work through, their hard-won knowledge.

In his paper Remembering, Repeating, and Working Through Freud noted, The psychoanalyst is well advised to wait and *let things take their course*, which cannot be avoided nor seldom if ever speeded up. Again, both partners in the analytic enterprise must cultivate *patience*. This working through of the resistance may in practice become a wearisome task for the patient and a trial of patience for the analyst. But it is that part of the work which has the greatest *transforming power* and impact on the patient and which, indeed, distinguishes psychoanalysis from all those treatments that attempt to influence the patient *only* by means of *suggestion*. This is a participation of analyst and client in Letting-Be what Really and Essentially Is; the essence of truth. (P&P, Vol. I, p.98)

The analyst is not *only* passive in this important phase; if they find sufficient compliance in their patients, they should manage in due time to give all the symptoms of the *illness* a new *transference* meaning, to replace his common neurosis with a transference neurosis. This transference neurosis is a unique sort of ailment, a disorder peculiar and necessary to the treatment. The analyst may participate with the patient in ridding the patient of it by means of the therapeutic work.

## The 'Environment' of Psychoanalysis

The environment of psychoanalytic consultations, to be creatively effective, is one of a *regressive* atmosphere in which the problems of the patient are carefully traced to their roots, their sources. This regressive atmosphere that the analyst and client must of necessity grow together into mutually providing, if the sessions are to be productive, is by definition a transaction in which the analyst must lead the way by an appropriate and in a way invisible, at first, *personal presence* conducive to the occasion and providing an even and restful and calm tone and comfortable times of silence. (Freud, pp.96-97)

Admittedly the analytic situation, to begin with, may be stressful for the patient. An important objective of

some of their ideas were their very own and didn't need any help from Divine inspiration and were sacred and personally self-subsistent.

Yet, at times in *taking Care* to notice the nature of their Ideas and Feelings, they became personally confident that in the midst of some of their very own ideas, some were noticeably Ideas that they could not have arrived at from their own ideas exclusively but, added to them were marvelous Ideas and Feelings that they were confident were received from realms of Divinely inspired Ideas and *enlightenment*. And so someone's personal confidence and joy and creativity grew, here a little, there a little, line upon line and precept upon precept.

## God

Plato-Freud-Augustine-Jefferson were accused of being atheists, but none were in a meaningful and significant sense of the word.

## A Philosophically Prophetic Analysis of Atheism

Freud was not an atheist in the sense that he was vigorously anti-religious and anti-religion and insisted that he was sure that God didn't exist. He preferred to simply say that he was a godless psychoanalyst. It is important that Freud be seen in the proper light with regard to this modified issue and not focus so much attention in considering him to be an out-and-out atheist that traces of theism and religion in him are overlooked. In this interest, philosophical prophecy offers a challenge to out-and-out, out-going, vigorous atheists promoting the cause, presumably to make war on superstition, to confirm atheism to themselves and perhaps others who they think would be benefited by overcoming the superstition of presuming that there is a God in existence.

## Being Religious

Some persons consider themselves to be, and at times declare themselves to be, atheists or agnostics. The term atheist is an Anglicization of a Greek word meaning no God. An atheist is one who considers himself to believe that there is no God. Professed atheists are unaware that this philosophical position is very naive and is certainly untenable. One who is aware of mature philosophical thought and thought processes is aware of the reason why this philosophical position of atheism is very naive and is certainly untenable by being aware of the profundity of the mature philosophical question posed to the professed atheist, How do you know that there is no God? This question may be posed adequately and accurately and *ad infinitum* to whatever way the professed atheist may attempt to answer this question. In other words, whatever the answer of the atheist may be to this question, the succeeding question How do you know is not answerable.

For example, suppose the atheist were to say in answer to this question, There is no evidence in nature or in the universe that God exists? The How do you know question is posed philosophically this way, Is your qualification to know that God does not exist based upon the fact that you yourself have personally and in total and complete expertise examined all of the most minute realities in nature and the universe and have found no God and on the basis of this absolute examination and your absolute qualifications to make this examination that you are thereby qualified to pronounce in absolute accuracy that there is no God? Can you absolutely demonstrate to yourself and perhaps in addition to others that you have absolute proof that you are so absolutely qualified?

If so, is it not the case that with these powers of knowledge you yourself are God and are therefore the very God that you are denying exists. If not, then your answer to this How do you know question is very naive and is certainly untenable.

If one has reservations about the existence of God, the wiser position is to be agnostic. The word agnostic is an Anglicization of a Greek word meaning I don't know, in this case with regard to whether or not God exists.

The question of whether or not a person is religious does not depend solely, however, on whether or not a person believes in or takes a position with regard to the existence of God. Religion, for example, also involves ethical questions. In other words, if a person is asked whether or not he is religious, he should consider one form of this question to be whether or not he is an ethical person. In other words, for example, he should consider himself to be asked whether or not he is honest in his dealings with his fellow man. If in fact he is honest in his dealings with his fellow man then he is a religious person; that is, he is living that part of being religious which includes being honest.

For some, there is a confusion between being religious and being churchy or church oriented.

in mythology and being vividly aware of mythological Realities. This vivid awareness had a rare and simultaneously, at times, a very deep penetration into his mind and heart (*soul*). Some persons whose lives function proximally and for the most part in and whose attention is focused primarily or exclusively in man so far ordinary everyday ways of life are at times immersed in mythology and vivid awareness of mythological Realities. Freud's avaricious reading and study and research and what he referred to as his greed for knowledge throughout his lifetime in a widespread array of classics and classical works from many centuries, cultivated his mythological propensity-awareness. (Freud, p.22)[Cf.p.71;Ch.9, pp.102-5]

In a rather crude way, but perhaps idiomatically instructive, it could be said that Augustine made too much of God and Freud made too little of God. In every other breath Augustine was saying God is everything and without God man is nothing. On the other hand Freud was saying, in effect, I have no need of God, I can take care of the development of psychoanalysis by myself and with my relationships with protégés and friends.

If persons who pray to God will give themselves some philosophically prophetic reflection in which to grow in understanding the value and disappointments of persons exercising themselves in prayer, perhaps both the value and limitations of the models of Augustine and Freud may become Realized. In Reality, lots of times when persons pray nothing observable Really happens as a result of these prayers. While it is also the case that on occasions something helpful and enjoyable Really happens.

What are we to make of this? Perhaps it is the opinion of God that at times persons will be benefited by being left alone to their own personal creative devices to solve their problems and create their lives. And perhaps at other times persons will be benefited if Divine suggestions were made to them through which their lives would be created in ways more beneficial to them than if I, God, had not *intercessorily* been of assistance to them.

It might just be the case that in this way the Augustine-Freud aspect of the Plato-Augustine-Freud triumvirate would be creatively reconciled, and the twain become one.

### ***A Myth of a Philosophically Abstract God***

They said that they were sure that God exists and that they could prove it. I asked, well where is this God and what is He like? They said that he was somewhere in the west and knew everything. I had some questions for and requests to make of God so I began to look for God who was somewhere in the west. Not knowing exactly what to look for, I decided that the way to locate God was to search for sources of marvelous wisdom and power. But how to go about making this search? Perhaps I could pray to God for marvelous wisdom and power.

After some time of praying to God for marvelous wisdom and power I could tell that I had not yet developed marvelous wisdom and great miraculous power to perform miracles in my life. So I decided I better use another approach to find God. So I made use of the most up to date sources of knowledge in this quest, television especially educational programs and documentaries -and the newspapers. From time to time I seemed to be exposed to some remarkable things as I searched these sources for wisdom and power. But eventually I had to conclude that I had not yet developed in my life this wisdom and miraculous power I sought, so I concluded that either there was no God or that I needed to seek another source for locating Him.

So, I began to ask neighbors and friends and family and associates, some very well educated, how I could locate God. For some time I received a variety of opinions on this subject. Some were, like myself, using various techniques to find God that they invited me to try and I did so for quite a while. Yet I must admit that I haven't yet found that great and miraculous wisdom and power that I had been expecting to find when I found God.

### ***A Myth of a Personal God***

Someone asked a wily old wizard how they could tell if they were to receive Divine inspiration and guidance from God. The wily old wizard suggested that Divine wisdom and inspiration and guidance from God comes very subtly in the heart and mind of persons seeking inspiration, comes in a still, small voice; but persons are advised that this voice does not ordinarily come in finished sentences but rather in precepts and Ideas, from His realm of creation-of-life Ideas.

Then this someone asked the wily old wizard how they could distinguish between their uninspired Ideas and Divinely inspired Ideas. The wily old wizard suggested to this someone that they should always notice the nature of their Ideas and Feelings before, during and after seeking Divine inspiration. In due time this someone would realize through repentance and *taking Care of their own soul* that they were aware that

the analyst is to work toward orchestrating the situation for fostering a way to ease those patients experiencing stress into realizing the necessity to their relief being an increasing comfortable regression. The couch and the analysts' *compassionate* silences yet simultaneously neutral-Reality tone aid in the work of the analysis itself. (Freud, p.296)

### **Free Association in Psychoanalysis**

Among the communications the analyst makes to his patient at the very outset, the fundamental rule is the one that is truly indispensable; the analyst enjoins his client to yield themselves up to free association, to say absolutely everything that comes to their minds. The patient's talk with their therapists will not resemble any conversation they have ever carried on; they are requested to not be concerned in their discourse with order, syntax, logic, discipline, decorum and considerations of style. What the client is most disinclined to mention is precisely what most urgently needs to be ventilated.

### ***Ego, Superego and Id***

In psychoanalytic theory, character is defined as a configuration of stable traits. But this orderly grouping does not necessarily connote a persistent serenity; as a cluster of fixations to which the individual's life history has tethered him, character often stands as the organization of inner conflicts rather than their resolution. What Freud was particularly interested in, and had already investigated in his *Three Essays on the Theory of Sexuality* (1894) three years before, was the part these traits play in the making of what he would soon call the *ego*. In 1910, Freud read his paper, Formulations on the Two Principles of Mental Functioning, which sharply distinguishes between two ways the mind works: the primary process, the first to emerge, is characterized by an inability to tolerate the modulation of wishes or any delay in their gratification. It obeys the pleasure principle. The other, the secondary process, which ripens with the course of maturation, develops the human capacity for thought and is thus an agent of judiciousness, of beneficial postponement. It obeys the reality principle at least some of the time.

Every child must experience the enthronement of the reality principle as a consequential step, one that life forces it to take. Once it has discovered that hallucinating the fulfillment of its desires is not enough to secure their real satisfaction, it begins to cultivate its gift for understanding and, if possible, manipulating and controlling the outside world. This means, concretely, that the child learns to remember, to pay attention, to judge, to plan, to calculate, to treat thinking as an experimental form of action, to *test reality*.

There is nothing easy, let alone automatic, about this secondary process: the heedless, imperious pleasure principle is slow to surrender its hold on the growing youngster and at intervals reasserts that hold. The child, with its conservatism, recalls pleasures once enjoyed and is unwilling to give them up even for the prospect of later, greater, more secure gratifications. The two principles therefore coexist uneasily, often in conflict. (Freud, pp.336-338)

### **Narcissism**

In his paper On Narcissism (1914), Freud carries further, and suitably complicates the ideas about mental development he had launched five years before in commenting on a paper by Isidor Sadger at the Vienna Psychoanalytic Society; the infatuation in one's own person is a necessary stage in the development in the transition from autoerotism to object love. Narcissism was an appealing term that recalled one of Freud's prized Greek myths of the beautiful youth who had died of self-infatuation.

Psychoanalytic observers had discovered massive evidence of narcissistic traits among neurotics, children, and primitive tribes. In *Totem and Taboo* Freud had already added lovers to this growing list. He could not evade the conclusion that in this more comprehensive sense, narcissism is not only a perversion, when it is, but the libidinal complement to the egotism of the self-preservative drive. The word gained a rapidly enlarging sphere of signification, first at Freud's hands and then far more irresponsibly in general usage, much to its damage as a diagnostic term.

In further defense of the use of the term narcissism, Freud added that one had an obligation to make an attempt at clarification. This attempt compelled the recognition that the self can, and does, choose itself as an erotic object no less than it chooses others. There is, in short, an ego-libido as well as an object-libido. The narcissistic type, under the sway of the ego-libido, loves what they are, what they once were, and what they would like to be; in other words, Freud's prelude to the revelation of ecstatic-spatio-temporality in philosophical prophecy. (Freud, pp.339-340)

## Maturing Concepts of the Ego, Superego and Id

In April 1921 in his correspondence, Freud illustrated his tentative new view of the ego with a suggestive diagram of mental structure, commenting, "The ego is in its depths also deeply *unconscious* and still flows together with the core of the repressed." That Freud inserted a revised version of this sketch in *The Ego and the Id* (1923) two years later is another indication of how long ideas sometimes germinated in him. (Freud, p.409)

Freud's work opens with a rehearsal of the unknown; that old psychoanalytic division between the *conscious* and *unconscious* realms is absolutely fundamental to psychoanalysis. Moreover, the unconscious is dynamic. It is no wonder that analysts first stumbled on it through the study of repression: "The repressed is for us the prototype of the *unconscious*."

Repression implies a repressing agent, and analysts have come to place that agent in "a coherent organization of mental processes", the *ego*. The patient who is resisting is often wholly unaware, or only dimly suspects in his neurotic misery, that he is obstructing the progress of his analysis. It follows that the ego, from which the resistance and repression originate, cannot be wholly conscious. Yet, while everything that is repressed is unconscious, what is unconscious is not necessarily *only* what is repressed. A part of the ego is surely unconscious.

The *ego* began in the developing individual as a segment of the *id*, gradually differentiating itself, and was then modified by influences from the external world. Putting it rather too simply, the *ego* represents what one may call reason and deliberation, in contrast to the *id*, which contains the passions. In the decade and a half left to him, Freud was not wholly consistent in deciding just what powers to assign to the ego and the id respectively. But he rarely doubted that normally the id holds the upper hand.

The id is not the ego's only troublesome adversary. The ego is compelled at the same time to contend with "a cloud of angry bees", the superego, "swarming about him." We see the ego, Freud wrote, "as a poor thing, which is in threefold servitude and in consequence suffers under the menace of threefold dangers: from the external world, from the libido of the id, and from the severity of the superego, the *punitive conscience*." (Freud, p. 373 and f.n.)

The ego labors to make the id tractable to the pressures of the world and the superego to comply with the id's wishes. Yet the ego, this servile and pliant time-server, controls the defense mechanisms, the ambiguous gift of *anxiety*, rational discourse, and the ability to learn from experience. It is humanity's best instrument for coping with internal and external demands. Freud insisted that the ego is "first of all a bodily ego"; that is, it "is ultimately derived from bodily sensations." In his *Group Psychology* Freud maintained that the ego acquires not only much of its knowledge but much of its very shape from its commerce with the outside world "from its experiences with sights seen, sounds heard, bodies touched, pleasures explored. The ego's complexification then, is due to both *nature* and *nurture* combined." (Freud, pp. 412-414)

## Inhibitions, Symptoms and Anxiety

In *Inhibitions, Symptoms and Anxiety* (1926), Freud's tactic was to acknowledge that he had abandoned an earlier theoretical position but to minimize the length traveled: "The conception of anxiety put forward in this essay diverges some distance from the one that had hitherto seemed justified to me." The essay begins by distinguishing inhibitions from symptoms, though Freud was really far more interested in the nature of defense mechanisms and, even more, in anxiety.

Anxiety had forced itself on Freud's attention from the mid-1890s onward; his sense that it demanded not just clinical but theoretical consideration shows an astute alertness to phenomena that other investigators were neglecting. During the years when Freud began to think psychoanalytically, while he was writing early papers on hysteria and anxiety neuroses, the psychiatric establishment had very little to say about anxiety. (Freud, p.484-485)

Freud thought that more needed to be said. Some of his earliest neurotic patients had displayed florid symptoms of anxiety, and since he was persuaded that all neuroses originate in sexual disorders, he was driven to the conclusion that anxiety, too, must have sexual roots. It's genesis, then, was in Freud's view not very mysterious, and the formula for it was simple: sexual excitement that remains undischarged is transformed into anxiety.

One matter Freud clarified was that the emergence of anxiety is not simply a blind physiological process but draws on psychological mechanisms as well: repression, as he put it, causes anxiety. At this point of junction there emerges the intimate but not very conspicuous link between the two principal themes of *Inhibitions, Symptoms and Anxiety*—anxiety and defense mechanisms. But Freud did more than revise his first explanation of that

pursued through *dialogue*. The dialogues were mythological ways for each of the participants to "take care of their own *soul*". Through the dialogues, Plato guides our attention to something that cannot be understood or demonstrated by reason alone, something that is not only analyzed but mainly narrated, the *myths*.

Despite the rationalist critics who regard these *myths* as superfluous, Plato clearly attaches great importance to them. Thus the study of Plato requires us to learn what his philosophy is, *mythologically*. (Jaspers, pp.61-62, 7-9) [Cf.pp.38, 41]

## Augustine

Augustine *mythologized* the philosophy of Plotinus in ways which were appropriate for him and which had a creative influence in his life from that time on. Plotinus' philosophy as assimilated by Augustine undergoes a radical transformation: Plotinus' "One, beyond being, spirit, and knowledge, becomes in Augustine identical with God, who is Himself being, spirit, and knowledge. Plotinus' triad "the One that is above being, the spirit that is being, and the world-soul that is reality" becomes in Augustine the Trinity, the One God in three persons. Augustine's development has its one crisis in the conversion, but this act of conversion is repeated throughout his life and only thus completed. Consequently, Augustine's baptism is not an end but a beginning. The movement of Augustine's thinking springs from the tasks involved in the Roman Catholic Church's struggle in the world. The practical and spiritual situations of ecclesiastical life supply his themes. His knowledge based on faith is clarified and defined in controversy against pagan philosophy and the heresies.

The bulwark of Augustine's system of morality is Adam's sin, which, according to his philosophy, has infected all humanity. Originally, both Adam's spirit and his body were completely good, but through pride he gave up his divine heritage and fell from his innocence. The sin of Adam is expressed in man's sexual lust. Though Augustine wasn't directly conscious of it, this philosophy was and is *mythological*, with the "modified" exception of the specific event of his conversion. [Cf.p.58]

*Mythology* was an intimate and intricate portion of the lives of the Plato-Augustine-Freud triumvirate. Plato-Freud were quite vividly *aware* of this. Yet in his "situation of life", Augustine was not consciously aware of this. Augustine's life after his conversion was characterized by the power of his passion for *clear thinking* and his consciousness of a direct *encounter with God* and the great *new spiritual reality* that had *dauned* in him in which this *inner light of eternal reason* stands higher and is the source of a greater than traditional philosophy. [Cf.p.101]

It is likely that this *luminosity* was such that in his "situation of life" he was unable to "Realize" the intimate correlation between *mythology* in philosophy and religion. There is always some philosophy in religion and some religion in philosophy and *mythology* in both, since all three are essentially meta-physical, whether persons are aware of this or not.

In the light of the *mythological* component of philosophy and religion and faith revealed here, and of the accurate separation of factual history and myth, without being aware of it, Augustine's conception of God and of evil, of freedom and grace, of original sin and redemption, of the body of Christ and of Adam and "original sin", and of creation being, not through *eternal emanation* but was a unique creation, were all *mythological* conceptions. [Cf.p.45] [Cf.pp.47, 58, 101](Jaspers, p.69)

## Augustine's Philosophy and Religion and Mythology Seen in the Light of Philosophical Prophecy

Philosophical prophecy is aware of the misconception persons may have who are personally inexperienced with this inner light of eternal reason to which Augustine refers. In this lack of experience persons are liable to inadvertently and unawaringly presume that with revelations of the inner light of eternal reason, God reveals "all that He knows." Philosophical prophecy is aware that this inner light reveals that for which a person is prepared precept by precept "in the situation of life of a person at the time"; and especially that which will be appropriate to the growth and development of the *personal possibilities* of each person to mature and fulfill that persons own personal ways of and for *Being themselves essentially*. As further evaluations of the triumvirate of Plato-Augustine-Freud continue here, limitations and ways of improvement in the philosophies of "each" will be seen in the light of philosophical prophecy.

## Freud

One of the "factors" in the life of Freud through which he became the "first" pivotal psychoanalytically-philosophical therapist in human history was his life being oriented toward and "immersed



perception, Being-in one's own calling, personal self-subsistence and Being one's own personal conscience. Self-perception in personal existence is disclosed in Care as the voice of conscience. Here conscience refers primordially to the existential foundations of personal existence more than some phenomena of social conditioning and is ontologically prior to any description and classification of these experiences of conscience. The voice of conscience is one's own essential ways of Being emerging in his personal existence. These essentials of memory, conscience and Care and all of person's own ways of Being themselves essentially plateau from time to time. (III:Ch.19, pp.18,7,8;Ch.25, p.14)

## Metaphysical Mythology

The philosophical disposition in Augustine's life-long searches and researches toward and into the discovery and maturation and fulfillment of himself in ways of Being himself essentially were remarkable and miraculous. Traditional philosophy in general is dedicated to a search for and advocacy and valuing of the nature of Realities whose nature is not susceptible to common sense observation, whose approach to acquiring information is some combination of subjectivity and objectivity with accompanying successes and limitations and distortions, or the practice of the scientific method, whose success is predicated on strict objectivity, that is, in doing research and reaching conclusions about things which are only and always *publicly observable*. Engaging in philosophy and its *mythological* components is making investigations into areas of life and personal existence which are *metaphysical*; that is, are not either just common sense or scientific in the sense of investigating only that which is publicly observable as the scientific method requires.

## Mythology and History and Science

Paul Ricoeur, distinguished professor of philosophy at the University of Paris, published profoundly on the nature of symbolism and mythology from the perspective of what he referred to as *modern man*. When he refers to primary and secondary symbols used by his contemporaries as mediums for conveying understanding of defilement, of sin, and of guilt, he notes that this new level of expression *embarrasses the modern man*. He designates this as a crisis which signifies the loss of the mythical dimension. For him, modern man alone can recognize the myth as myth because he alone has reached the point where history and myth become separate. This is a crisis of the loss of the mythical dimension because mythical time can no longer be co-ordinated with the time of events that are historical in the sense required by historical method and historical criticism, and because mythical space can no longer be co-ordinated with the places of our geography on our maps produced by modern civil engineering. (PR p.161-2)

The historical method and historical criticism were major advances made by historiographers in the 19th century, in correlation with the development of the science of archaeology, in which factual and reliable history could only be written and concluded on the basis of artifacts located and accurately assessed by means of modern science to determine the facts related to the lives of historical persons, such as being in possession of and accurately identifying the documents and signatures of those persons drafting the constitution of the United States and being in possession of the document of The Constitution itself. In other words, conceptions not based in historical fact are *mythological*.

And The New Testament, for example and on the other hand, is a record of those personal lives and Realities recorded therein and which are mythological. The spiritual Realities contained in the New Testament cannot be discovered and understood only historically or archaeologically or through any other science, but must be *apprehended* by *discovering personal* ways of Realizing the meaning and significance of the mythology *appropriate for them-to-Be* revealed to them and their thereby *appropriating* the Realities of this mythology into the creation of their very own lives.

## Mythology and Philosophy in the lives of Plato-Augustine-Freud

The origin of philosophy is embedded in mythology and the origin of mythology is embedded in philosophy. The lives of the pivotal triumvirate Plato-Augustine-Freud were embedded in mythology embedded in philosophy.

## Plato

Not willing to simply give up on Athens in the midst of its deterioration in his day, Plato established a sanctuary for continuing visionary academic pursuits, the Academy, where education was

relationship. He reversed it. Repression, he now said, does not create anxiety, rather, anxiety creates repression.

In this new theoretical formulation, Freud assigned to anxiety a task that neither he nor other psychologists had recognized before: the child, as it develops, learns to predict what Freud called danger situations and responds to their expected advent with anxiety. In other words, anxiety can work as a signal of possible future traumas. Thus Freud now saw anxiety not as a mere passive response, but as a piece of mental action.

Startling as this reversal may seem, Freud had been aware for decades that the serious study of anxiety was sure to produce complexities upon complexities. In some of his first analytical papers, he had already differentiated between neurotic and realistic anxiety and noted that anxiety attacks may be responses to inner pressures or to external dangers. In either event, anxiety springs up when the mind cannot handle the stimuli bombarding it. What remained was to define the nature, catalogue the sources, and perhaps discriminate the types, of anxiety. This became the assignment to which Freud devoted the essay of 1926.

For Rank, we know, the experience of birth was really the only cause of anxiety that mattered; all later anxiety attacks were simply the mind's way of coping with that *Ur*-trauma. Freud, suspicious of simple schemes and causes, read Rank's account as a tendentious exaggeration that privileged one aspect of the rich and varied anxiety experiences over all the rest.

Anxiety, as Freud now defined it, is a painful affect accompanied by definite physical sensations. The trauma of birth is the prototype of all anxiety states; it evokes the response pronounced physiological changes that these later states will imitate. Freud had no doubt that the infant carries a certain preparedness for anxiety with it; the anxiety reaction is, in a word, *inmate*. But to the experience of birth: fear of the dark, fear of the absence of those who minister to their needs: the trauma of birth is followed by separation anxiety, which is succeeded in turn by the fear of the loss of love, castration anxiety, the feeling of guilt, and the fear of death. Thus the anxieties generated by a punishing superego emerge only after other anxieties have already done their work.

All anxieties, early or late, share an urgent, highly uncomfortable sense of helplessness, of an inability to deal with overwhelming excitations—terrors, wishes, and emotions. Anxiety is a monitory report that there is danger ahead. Whether the danger is real or imagined, rationally appraised or hysterically overestimated, is irrelevant to the feeling itself; its sources vary enormously, its physiological and psychological effects are much the same.

Freud acknowledged that he had long neglected the question of just how the ego defends itself against its three adversaries: the Id, the superego, and the world. In connection with discussing the problem of anxiety, I have once again taken up a concept—or, put more modestly, a term; I am speaking of *defensive process*. This therapy is to turn around the *resistances* of patients to change their neurotic habits into the same kind of *resistance* to their anxieties and anxiety attacks. (Freud, pp. 484-489)

## CHAPTER 9

### *A Philosophically Prophetic Evaluation of the 'Pivotal' Triumvirate*

#### (Michael-Adam)-Plato-Augustine-Freud

Philosophical prophecy approaches understanding human history with particular emphasis on those persons whose lives were pivotal through their investment of philosophical insights into their own lives and applying these insights in their participation in the lives of others. A philosophically prophetic approach to understanding the pivotal meaning and significance of their lives includes comparisons of typical understandings of the nature of philosophy with those of philosophical prophecy.

#### *Traditional Definitions of Philosophy*

#### Abstract Concepts and Theory

Philosophic thinking differs from ordinary reflective thinking in one characteristic which it shares with the thought of the scientist. It employs *concepts* or *abstractions*, and in terms of these formulates *principles* or *laus*. This is what is ordinarily meant when philosophy and science are called theoretical pursuits: they are interested in formulating theories of a wide range of applicability. This does not mean that their theories may not have grown out of practical problems, or that they have no bearing on practice. The relation between theory and practice is itself a philosophical problem on which there has been wide differences of opinion.

In any event, history has proved again and again that nothing is so practically valuable as pure theory. But the ordinary man does not often especially concern himself with such abstractions. The industrialist is not necessarily an economist, the lawyer not necessarily a legal philosopher. They are interested primarily in specific objectives, and in concepts and principles only in so far as these may apply to a given situation.

The philosopher and scientist, on the other hand, are interested primarily in concepts and principles, and only secondarily in their application though what particular concepts and principles they are interested in may be very intimately bound up with the activities and problems of society.

This abstractness and generality of its concepts and principles, which philosophic thinking shares with that of the scientist, may serve also to distinguish the two types of thought. The concepts of each of the sciences relate to different specific fields of inquiry, such as astronomy being concerned with stellar phenomena and chemistry with the configuration of chemical elements. The concepts of philosophy are not limited in this way but apply to broader and more general and a wider range of phenomena. Indeed, one branch of philosophy, metaphysics, has been traditionally defined as the science of existence as existence, that is, as the examination of those pervasive traits that appear in every field of inquiry, and the analysis of the concepts in which they are expressed, like matter and form, contingency and law, and cause and effect in personal existence. (PI, pp.3-4)

In the issue of Mind for July, 1934, Mr. A.J.Ayer (a prominent philosopher of the Logical Positivist school of philosophy) published an article entitled A Demonstration of the Impossibility of Metaphysics in which he outlined the contentions of the logical positivists that all metaphysical propositions are meaningless; that they are, in fact, merely sets of words which, although arranged in a propositional form, do not actually assert or deny anything.

The word metaphysical may, of course, be variously defined, but in this context what is meant by it is evidently any type of thought which depends upon the distinction between an outer appearance and an inner reality, and which asserts that there is a reality lying behind outer appearances, which never itself outwardly appears. If any proposition which purports to assert a reality of this kind is meaningless, then presumably the central tenets of many of the most famous philosophers of the world, such as Spinoza, Kant, Hegel, Schopenhauer, and Bradley must fall under this condemnation. For all these philosophers maintained that reality is somehow quite different from anything which ever appears only outwardly, though they differed among themselves as to its nature. Spinoza called it substance, Kant the thing-in-itself, Bradley the Absolute, and so on.

This attack upon metaphysics is based upon the now famous principle of verifiability, which asserts that what never appears outwardly can never be experienced or verified. This principle is supposed by its adherents

## CHAPTER 14

### *'Connections' in Plato-Augustine-Freud-Jefferson Being Religious*

The totality of the multidimensional cosmic genetics in and of Michael-Adam-Abraham-Moses-Plato-Augustine-Freud-Jefferson-John Lennon does not *emerge* in incarnation in heaven-earth fusion in such a way that

His-Their cosmic totality is thereby revealed in human existence as such ; but does so in various combinations in-Being-in situations in life with particular characteristics in these situations in life . As such He-They Is-Are, nevertheless, simultaneously the same person and not the same person. He-They Is-Are thinking and saying in some sort of *inspired-illumination* essentially the same thing, as expressing the same thing in His-Their own diverse situation in life ways. To comprehend this adequately it is necessary to understand the Realities of revolving instinct and intelligence and metaphysical mythology.

#### 'Revolving Instinct and Intelligence'

To comprehend the various combinations and ways particular characteristics of the cosmic genealogy of Michael-Adam-Abraham-Moses-Plato-Augustine-Freud-Jefferson-John Lennon *emerge* in particular situations in life , it is necessary to comprehend the nature of revolving instinct and intelligence .

Contrary to typical conventional images of the social, economic, religious, judicial and other segments of the experiences of mankind and the question of precisely what is good and what is evil are not generally adequately and never *automatically* known to persons. They can only be discovered and matured in and through revolving instinct and intelligence .

Consequently Adam and Eve mysteriously (and paradoxically ) found themselves in the situation in the partially lone and dreary world where they needed to work by the sweat of their brows toward participating in creating a new kind of Garden of Eden. In the midst of these events they discovered themselves to be in the mysterious (paradoxical) situation of being both lost and fallen in ways and yet at the same time Really Being-there themselves in ways; having lost themselves and each other and yet not *altogether* losing themselves and each other.

In the process of finding and creating themselves through heaven-earth fusion in mortal incarnation and finding and creating their children, when they discover themselves and their children, they Are, though unwaveringly, involved in revolving instinct and intelligence , and, thus, in the midst of the opportunity for creative maneuverability . Through their revolving instinct and intelligence they discover step by step, through trial and error and gentle repentance and faith in Divine guidance, ways in which they can grow within themselves, and Being-in each other, together, to more fully participate in the creation of life, from time to time . (III:Ch.19, p.17; Ch.14, p.13; Ch.9, pp.77-78; Ch.5, pp.99-100; Ch.7, pp.111-112)

It is known from the perspective of philosophical prophecy, though there is no scriptural indication that Adam and Eve were conscious of it, that this cosmic spiritual growth involves several key factors, including the appropriation of creative personal privacy, through the process of revolving creative cosmic veilings and unveilings of essential cosmic ingredients of their very own personhood; and through the discovery and creative growth of cosmically personal compatibilities; and through the continuing cultivation of their personal agency and personal non-contingency. Since all persons also embody these personal possibilities for cosmic spiritual growth, whether awaringly or not, they are thereby involved in the heritage of Adam and Eve. (III:Ch.14, p.6; Ch.20, pp.17-21; Ch.19, p.26)

To comprehend ways in which these mythology events eventually lead to the plateau of the ways philosophical prophecy envisions the meanings in and significance of revolving instinct and intelligence in the creation of life it is necessary to *know* their components.

Instinct is the embodiment of intelligence which, at least partially, operates more or less automatically without much direct thought, but which in time develops into intelligence. Personal intelligence is an aspect of personal existence which always includes memory, conscience and Care.

Memory is the gathering and convergence of thought to essentials, thinking the essence of.

Conscience is inherent in and arises out of personal Care at the heart of personal ontology. Persons are essentially an embodiment of their always Being-in their own Care. Aspects of personal Care are self-

proper and sufficient antagonist to error, and has nothing to fear from the conflict unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to discuss and contradict them. (TJ pp.154-155)

Again, while U.S. Ambassador to France and in Paris in 1784 Jefferson was accused of having a love affair with Maria Cosway, a very talented musician and artist on business from England with her husband. He maintained his personal privacy and *conscience* and in his cosmically surfacing private conviction and *conscience* wrote: *a man is master of his own body and may govern it as he pleases.* This was far from being obvious or a part of society in his own time. [Cf.p.153]

## Overcoming the Limitations of a Puritanical Legacy

Puritanical morality is based on the ethical theory of the only way to be virtuous was and is to live precisely by the letter of the law which has been made public knowledge in Christianity and applies to everyone in exactly the same way. Again, this does not account for the differences in the intrinsic needs and desires and inherent personal possibilities which are somewhat different in and of each person from every other person; and as such is *impersonal* non- salvation abstraction.

After being appointed minister to France to replace Benjamin Franklin, Jefferson did not guess that he would stay altogether five years. The experience tempered any lingering Puritanical legacy that might have been in him from his childhood, broadened his compassion for and understanding of anyone caught up in the delights and difficulties of extramarital adventure, and reinforced his private conviction that a man is the master of his own body, to govern as seems best.

## Jefferson ‘Maneuvering Around’ in Ethics and Morality in the Institution of Slavery

An ethical and moral dilemma Thomas Jefferson lived in all of his life was how to be ethical and moral while participating in the institution of slavery. His dilemma was a desire to live within the law while at the same time participating in the freedom and emancipation of slaves, which was illegal.

Instead of retreating, however, Jefferson within five years moved into the far more radical position of denouncing slavery as an infamous practice. He insisted that its abolition was the great object of desire in the American colonies this a year before the first abolition society was organized in America. When it came to his own private action there was a seesawing, an obvious uncertainty, and also evidence of what may be said to be a great ambivalence or a maneuvering in his ethics and to be as moral as possible in the institution of slavery, including his participation in the education of slaves. Jefferson was the only known slave owner of record who sought to educate his slaves and teach them to read and write, slave owners continually guarding against slaves escaping from them and fearing that any advantage given to slaves, including learning to read and write, would encourage this. (TJ pp.102-103) [Cf.pp.157-158]

to render meaningless all metaphysical propositions and most other problems hitherto agitated by philosophers. For example, the question of whether moral and other values are objective or subjective is said to be destitute of meaning. For verification is possible only of what *is* and appears outwardly to be verifiable, never what *ought to be*. (MI: pp.565-566)

## The Philosophies of the ‘Pivotal’ Triumvirate Plato-Augustine-Freud

### Plato

After the death of Socrates, condemned by political and religious forces and by those philosophers referred to as Sophists, expert in rhetoric and argumentation and persuasion and disturbed by Socrates philosophical teachings, and Socrates, being forced by them to drink hemlock poison, Plato made the pivotal decision to withdraw from public life and some nebulous political aspirations and to live for philosophy and a philosophical way of life.

The Sophists claimed to teach *aretae*, or that kind of excellence necessary to succeed in political life. They aspired to and did teach men how to achieve success and power and win in dialogue and discussion and argument, without establishing a moral foundation from which to proceed. Socrates argued in favor of pursuing that *aretae*, or excellence, in what is most important of all, and which relates to being and to what men *ought to do*, and to the particular qualities of justice, courage, wisdom, prudence, piety, magnanimity, and thus to find and be fulfilled in the epitome of all *aretai*.

Plato's philosophy began with the overpowering impact of Socrates upon him as a young man. Socrates awakened him to the one thing that is important: to *care* for your soul by leading the right life of *aretae*, oriented *toward eternal being*. [Cf.pp.35-36]

Not willing to simply give up on Athens, Plato established a sanctuary for continuing visionary academic pursuits, the Academy. It has been identified to be a school of visionary views and systematic philosophical investigation which provided the background for *dialogue*, including the writing of Plato's dialogues, devoted to success in attempting to cultivate philosophical wisdom. [Cf.p.38]

### Plato's Dialectic

Dialectic is both thinking in its *ascending movement* and *thinking in being-itself*. Dialectic is involved in both *differentiation* and *synopsis*. Dialectic begins when persons engage themselves in studying carefully *both sides of an issue* relating to the discovery and growth and creation of life. The *essence* of this philosophizing can be grasped only through an over-all *vision* and synopsis. Plato is not primarily thinking of the *abstracting* of a universal from many individual cases; what he has in mind is an *apperception of unity in the essence of personal existence*. [Cf.p.42]

### Plato's Being-Toward Creation-of-Life Ideas

The philosophy of Plato was a philosophy *Being-Toward* The Creation of Life and as such made a pivotal contribution to the evolution of the Creation of Life through his instinct for and philosophical awareness of the necessity of *Ideas* being involved in and a necessary component in the creation of life. Yet, Plato's philosophy, in and of itself, is unable to provide the means for persons to follow for them to actually reach the stage and plateau of themselves *personally* Being-in and participating in the creation of their very own lives and that of others, since his recognition of the philosophy of Socrates, that to care for your own soul, remained for Plato at that time an *impersonal* philosophical precept. This becomes evident upon a philosophically prophetic examination of Plato's theory of the creation of life, for instance in the *Timaeus*, though the creation of the life of persons is *implied* in the *Timaeus*.

We are told by Timaeus, the narrator, why the Creator made this world. The main reason was his goodness: He was good, and the good can never have any jealousy of anything. And being free from jealousy, he desired that all things should be as like himself as they could be. This is still an abstract *impersonal* mythology without personal reference to those created. [Cf.p.36]

### Plato's Mythology in Unsystematic Philosophy

From early Greek philosophy to modern philosophy, philosophy is ordinarily a systematic investigation and analysis of phenomena related to human thought exploring questions related for the most part to non-object Reality. Being largely *unsystematic* in this sense and in comparison with the majority of philosophers, Plato approaches non-object Reality through a philosophy which is primarily a *phenomena work of art*. Each dialogue has its questions and themes. They deal with logic, politics, physics, cosmology, in short, almost every aspect of the world and of human existence. Plato guides our attention to something that cannot be understood or demonstrated by reason (or the principle of verifiability) alone, the general method of philosophers, something that is not analyzed but merely narrated, namely the *myths*. (Cf.p.41)

Embedded in Plato's philosophy, in his dialogues, is *mythology*. In the *Republic*, he makes it clear that the gods cannot be creators of evil and that therefore we must seek other causes. In the *Phaedo*, the gods are our guides after death, but still they do not play a prominent part. In the *Timaeus*, we find the myth of creation. [Cf.p.38]

Inasmuch as mythological dialogues are the primary mode of expression of these works of art, it is well to refer to Plato's philosophy to be *mythological* philosophy. As such, Plato's philosophy is a rather unique approach to a philosophical exploration of the meaning and significance of non-object Reality as well as a pivotal contribution to the possibility of comprehending the meaning and significance of life. *Mythology* here is those ways through which Plato expresses myth, dialogue, poetry, metaphors, images, ciphers, and symbols. [Cf.p.42]

Plato's *mythological* philosophy interweaves several themes, all of which are *mythology* relating to the *Soul*, the *One*, the *Good* and the *Ideas*. [Cf.p.39]

## The Soul, The One, The Good and The Ideas

Much of Plato's philosophy depends on his concept of the *soul*. Plato considered the soul to be superior to the body and made this the basis for his belief in the immortality of the soul. *Death must turn into life*. When death attacks a man, the mortal portion of him dies while the immortal substance is preserved for eternity and dwells, as they say of the initiated, in company with the gods. [Cf.p.54]

In the essential characteristics of Plato's thinking, it is directed toward the *One*: *Arete* is one, not many. The highest authority is One. When the theory of Ideas was developed, the One was called the Idea of the Good. The Good is the creative power that confers being itself. The Good, that which is beyond being, is also called an Idea. But the name is misleading. For the Good is distinguished from all other Ideas. They are the static, inactive prototypes of models of the things that are, while The Good is the creative power that confers being itself.

The reasoning behind the theory of Ideas is their being a thought content which as such is always *timeless*. We do not derive what we recognize as enduring from sense perception, but we discover it with the help of sense perception. To our sensory perception of the continuously changing world we add a knowledge that is timeless and enduring. We had this knowledge before our perception (later it came to be termed *a priori* knowledge [Kant]).

The crowning glory of Plato's theory of Ideas is the concept of the Good. He compared it with the sun in the visible world, for as the sun is the source of all light, so the Idea of the Good is the source of all knowledge. To some extent, the Idea of the Good approaches the status of divinity, for it is the source of Being and superior to truth and knowledge. [Cf.p.40]

## Illumination of The Good and The Ideas

Though the *Good* and the *Ideas* cannot be taught directly, they can be fostered in dialectical thinking. The *illumination* occurs in the thinking itself, but in a thinking that differs from the usual intellectual thinking. It occurs in a *transcending* of all clear determination in the usual intellectual thinking. Every *transcending* thought is once again *transcended*, until it is usual intellectual thinking. Every *transcending* thought is once again *transcended*, until it is fulfilled in the failure of usual thinking but only through engaging in this very same thinking and thereby becoming enabled to envisioningly *transcend* this usual mode of thinking.

Such *transcending* thought strives *toward* where the *Good* itself and *truly and authentically Being a person*, which surpasses ordinary comprehension, is *present* to the *insight*. This is in keeping with Plato's statement that his actual philosophy is communicated not only in writing nor only by word of mouth, but is *actualized* only when the *spark of illumination* passes between two or more persons. [Cf.pp.42-43]

To summarize Plato's view of the Idea of the Good, we find that it is superior to all truth. As the creator of both existence and *essences* it *sustains* all Being. Thus, we have a three storied universe; first, the sensible world;

bondage, one hour of which is fraught with more misery than ages of that which he rose in rebellion to oppose.

But we must *await with patience* the workings of an overruling providence, and *hope* that that is preparing for the *deliverance* of these our suffering brethren. When the measure of their tears shall be full, when their groans shall have involved heaven itself in darkness, doubtless a God of justice will awaken to their distress, and by *diffusing light and liberality* among their *oppressors*, that they are not left to the guidance of a *blind fatality*. (TJ p.232)

The difference between Jefferson's philosophically prophetic faith in a God of Justice and the abstract and thus *impersonal* traditional dogmas about the justice of God of the entrenched and intransigent Anglican clergy was and is remarkable. To embody the faith that the God of creative justice, in miraculous and subtle and flexible patience was *patiently diffusing and infusing*, non-interferingly, *intercessory* light and liberality into oppressors, was and is remarkable; and his philosophically prophetic insight was far ahead of even his revolutionary times in his situation in life and is still far ahead of current traditional philosophical and religious ideas of God's justice.

## Philosophical Wisdom in 'Veiling' Personal Privacy in 'situations in life' of Misunderstandings

The ethical theory of man so far includes a principle of honesty which is presumed to be a necessary principle of virtue. The oath in courts of law in man so far practices to administer justice in American Democracy is a feature of Democracy which is indispensable in the situation in life for which it is designed and is and has been, since its establishment in the United States of America, a provision for justice for American citizens far superior to and surpassing any other form of government so far developed in human history. In this oath persons swear to tell the truth, the whole truth and nothing but the truth, so help me God.

Jefferson was apparently aware of the place of conforming to this oath as it was appropriate in the administration of that justice which involved thoughts and actions in the public domain of life. But in his philosophical wisdom, Jefferson was also aware of the personal Reality that not all elements of justice in personal existence should be matters of the domain of public life and if and when unwisely inserted into public life are and were and would be subject to, and inevitably lead to, destructive misunderstandings among people. This is due to the nature of human existence, in which adequate and accurate information cannot be communicated and conveyed from person to person automatically or even with good intent, since persons are often unprepared to or incapable of receiving certain kinds of communication.

So, Thomas Jefferson was known by some of his contemporaries to be wily and shrewd and restrained, whether they agreed with this or not. Jefferson's emergence during the campaign of 1800 as a resolute, determined, and wily candidate for president can be partially charted, though with some difficulty, in his letters, where he shows himself to be polite, shrewd, restrained, and often secretive. He sent his most confidential letters by special messenger, often with instructions that the missives be burned. (TJ p.429)

Clergymen told their parishioners that a vote for Jefferson was a vote against Christianity, and warned that if he won they would have to hide their Bibles in their wells. Jefferson was urged by friends to make his religious position clear, but he was far too wily to lay himself open on that score. In dodging Benjamin Rush's appeal for a letter on Christianity, Jefferson wrote tactfully that he had no time, and that in addition it would do no good.

What he was finally moved to write, however, was that he would never court the clergy by offers of compromise. The Episcopalian and Congregationalist churches in particular, he noted, still hoped to be named the U.S. established church. In that elegance and eloquence that bursts forth at times he wrote one of the most famous of all his lines: I have sworn upon the altar of God, eternal hostility against every form of tyranny over the mind of man. (TJ p.431) The Inward Persuasion of the Mind and the Moral Conscience

Again, Jefferson never spoke specifically of the bigotry of the clergymen of the Anglican church and that denial of the Trinity was punishable on the third offense by three years in prison, or that freethinkers and Unitarians could be declared unfit parents and deprived of their children. He had come to believe, with John Locke, that religion consists in the *inward* persuasion of the mind, that the care of every man's soul belongs to himself.

Again, the measured cadences of Jefferson's famous Bill No. 82, submitted to the Virginia state legislature, proposed the total separation of the anciently meshed powers of church and state rank second only in world impact to those of his Declaration of Independence. Almighty God hath created the mind free. Our civil rights have no dependence on our religious opinions. Truth is great and will prevail if left to herself. She is the

from philosophical prophecy, contradictory.

One of the precepts of Deism in general and Thomas Jefferson in particular: God does not *interfere* in the affairs of mankind. (TJ pp.228-229)

Jefferson's legislation in Congress provided that after 1800 there should be neither slavery nor involuntary servitude in any newly created state. It took seven states to carry the vote; Jefferson got but six due to the illness of a Congressman sure to vote for it and Congressmen who were absent and did not therefore influence the vote in favor of freedom for slaves.

In his disappointment Jefferson noted that The voice of a single individual would have prevented this abominable crime from spreading itself over the new country. Thus we see the fate of millions unborn hanging on the tongue of one man, *and Heaven was silent in that awful moment!* When Demeunier noted that Virginia had failed to enact any kind of legislation for emancipation in 1785, Jefferson's own feelings included a reverence for God and at the same time a conviction that he should not abandon his long held philosophy that the belief of others that God *interfered* personally in the affairs of men was a primitive feature of traditional Christianity. (TJ pp.250-251)

At the same time it had been the case, which he did not repudiate at this time, that his conviction during the Revolutionary War in 1774 that he should sincerely continue to maintain in appropriate ways and times his views when, after the Boston Tea Party and the subsequent blockade of the port of Boston and the abolition by the British of all local government by colonists, he called on the House of Burgesses in Virginia to appoint a day of fasting and prayer asking divine Interposition to avert the Evils of War. On the surface, these two aspects of the Religion of Thomas Jefferson would seem to be contradictory, but he apparently was aware of the philosophical refinement of the difference between the *interference* and the *interposition* of God. (TJ pp.113-114)

## Moral and Ethical Flexibility in contrast with Inflexible Denominational Dogmatism

From childhood on, Jefferson was exposed to the inflexible denominational dogmatism of the Anglican clergy. Somehow, in varying ways and degrees in and from his cosmic-genetic *nature* in his revolving instinct and intelligence, Jefferson was aware of aspects of the destructivity of the inflexible denominational dogmatism of the Anglican clergy. From their point of view, and at times that of the society of his day in general, Jefferson's creative flexibility was taken to be religiously heretical and socially inadvisable and unjust and not wisdom.

Jefferson was way ahead of his times and their accruing Christian tradition from millennia in the past by Realizing in some degree of his cosmic-genetic revolving instinct and intelligence that no two persons are exactly alike, either in their cosmic *nature* or *nurture* in the midst of their living environment. This being the case the needs and desires and personal possibilities to-Be engaged in the creation of this lives is never exactly the same.

The abstract and therefore *impersonal* generalizations of ethics (theory) and morality (practice) that traditional denominational Christianity forces persons to conform to cannot, therefore, meet those moral and ethical needs of each person individually and in various groups which are above and beyond those which can be fulfilled by traditional Christian denominational moral and ethical requirements for persons to be good and overcome evil, and what they could understand or accept. Jefferson's moral and ethical *flexibility* was designed by him in his Religious way of life to account for and attempt to assist in their fulfilling the differences in their personal needs and desires of persons in their personal existence.

## The Philosophical Faith of Jefferson in the God of Justice

Being unique in his religious faith in the situation of his life in Revolutionary times his view of the God of Justice was also revolutionary. In 1800 Jefferson introduced legislation in the Continental Congress that would make all territories becoming states from 1800 on would be states free from slavery. Though 6 states voted in favor of the legislation it was defeated by 1 vote and his own state of Virginia had voted against it.

The French historian Demeunier corresponded with Jefferson and noted the irony that his own state had voted against his legislation. In his reply to Demeunier he expressed his unique view of the God of Justice.

What a stupendous, what an incomprehensible machine is man! Who can endure toil, famine, stripes, imprisonment or death itself in vindication of his own liberty, and the next moment be deaf to all those motives whose power supported him thro his trial, and then inflict on his fellow men a

second, the Ideas; third, the Idea of the Good. (Cf. p.40)

## Augustine

The philosophical disposition in Augustine's life-long searches and researches toward and into the discovery and maturation and fulfillment of himself in ways of Being himself essentially were remarkable and miraculous, especially in the sense of his tenacity and dedication to work toward finding whether or not and if there should and would be a philosophical dimension to his life.

## Cicero

In 373 A.D., when he was 19 years old, Cicero's *Hortensius* inspired Augustine with a passion for philosophy. He was exposed to a rigorous education in his youth. He liked Latin literature, especially Cicero, whom he regarded as one of the great thinkers of all time. But sometime after reading Cicero, he realized that the study of literature is rather superficial and that the goal of all intellectual endeavor is the possession of philosophical wisdom. He was drawn to philosophy; he strove for a knowledge that would lead him from the surface of things *to the essence*. For the first time he began to ask searching questions relating to his destiny and his final goal in life.

## Manichaeism

Cicero's philosophy was supplanted by Manichaeism as the main influence on Augustine, who was attracted to this philosophy because of its *dualism*, its rejection of Old Testament ideals, and its intellectual version of Christianity. But he retained some reservations about Christianity. Though not yet aware of his future conversion, he felt he could be accepting of this faith, for it was in accordance with his own philosophical outlook. On the other hand, he felt contempt for the ideals of his mother, who was a Christian and who, he thought, represented the religion of the unlearned and ignorant. Later, however, Augustine gave up Manichaeism. His main disagreement was with their astrological views.

## Skepticism

After Manichaeism Augustine became a Skeptic, one of the types of philosophy espoused by some, since he decided that the way of doubt represents real intellectual honesty. Yet even as a Skeptic, he did not challenge the existence of God and his providence; but he could find no assurance about the immortality of the soul and about man's ability to find an ultimate metaphysical truth.

Skepticism did not prove to be a lasting solution. It made Augustine doubtful and uncertain and filled him with anxiety and confusion. For a time he felt that life itself was completely black and had lost its meaning. He was saved from this intellectual chaos by Neo-Platonism, to which he was attracted by its insistence that the *soul is immortal* and by its explanation of the *unreality of evil*. Neo-platonism was a bridge which led him to Christianity, in which he found complete ~~certainty~~.

## Neo-Platonism

Augustine took over the philosophy of Plotinus. No other philosophy had so great an influence on him. His judgments of the Stoics and Epicureans were always negative. He seldom mentions Aristotle. He had no knowledge of Plato, whom he identified with Plotinus.

Augustine agreed with the fundamental structure of the universe in the *cosmology* of Plotinus, but transformed it into the idea of God; everything has its ground in God. He is *reality* and as such the source of the existence of things; as *logos*, *the intellectual light*, He is the source of the truth of all things; as *the good per se*, He is the source of the goodness of all things. The three philosophical sciences, metaphysics, logic, ethics, relate to Him in these three aspects.

But Plotinus' philosophy as assimilated by Augustine undergoes a radical transformation: Plotinus' One, beyond being, spirit, and knowledge, becomes in Augustine identical with God, who is Himself being, spirit, and knowledge. Plotinus' triad—the One that is above being, the spirit that is being, and the world-soul that is reality—becomes in Augustine the Trinity, the one God in three persons.

In Augustine not *eternal emanation*, but a unique creation is the ground of the world, which has a beginning

and an end.

## Being a Christian Philosopher

After his conversion Augustine went to live with friends near Milan. Here, in secluded peace, the friends met each day in earnest discussion of the question of truth. Their medium was the world of classical culture (they read and interpreted Virgil among other authors).

In the early writings of Augustine something of the force of ancient philosophizing seems to be reborn: we perceive the ancient *passion for clear thinking*. But there has been a change. These early works disclose an ancient philosophy that seems to have lost its original vitality and become an empty idiom in which the young Augustine could no longer think any fundamental or satisfying idea. *A great new spiritual reality had dawned*, bringing to philosophy new blood without which it would have died.

What did the conversion mean? *The consciousness of a direct encounter with God* transformed the very heart of his existence, his impulses and aims. It should not be concluded, however, that his Christian-philosophical life was at that time the completed fulfillment of his personal philosophical and spiritual growth. Augustine's development has its one crisis in the conversion, but this act of conversion is repeated throughout his life and only thus completed. Consequently, Augustine's baptism was not an end but a beginning. In his writings we may follow a process by which he grew in his controversies with the Manichaeans, the Pelagians, the Donatists and the attacks of the pagans who, after Alaric's seizure of Rome, declared that the catastrophe had been brought about by the forsaking of the old gods.

But above all, his evaluation of traditional philosophy had changed drastically. As a young man he had set rational thinking at the summit. Now the *inner light of eternal reason* stands higher and is the source of a greater than traditional philosophy. [Cf.pp.44-47]

## Redefining Philosophy and Metaphysics to Incorporate Multidimensionality

To adequately comprehend the meanings in and the pivotal significance in human history of the triumvirate (Michael-Adam)-Plato-Augustine-Freud, it is necessary to Realize the nature of His-Their intricate and intimate various orientations toward and in philosophy and to understand something of what philosophy is and why it is of such a major value in human history. It may be advisable to note that two of the descriptive words in the history of philosophy that refer to and identify what (who) philosophy is is the word philo-sophy itself as well as the word meta-physics, two Greek words meaning *love of (philo) wisdom (sophia) and beyond (meta) physics (Physico)*. This of course raises the questions of what (who) *wisdom* Is and what (who) Is, beyond physics; and what (who) Is Reality and what (who) Really exists *personally* in the creation of their lives and what (who) is Really *aware* of the nature of and meanings in and significance of their very own *personal existence* .

It may be concluded that persons maturing in philosophical wisdom are those who make a thorough investigation of things that may possibly be meaningful and significant in their very own personal existence. It is imperative that this search and research be conducted in personal *modesty*; that is, continually seeking to discover one's personal truth as a basis for moving toward ever increasing accuracy and discovering and overcoming objective and subjective distortions to foster this increasing accuracy. This searching and researching, to cultivate accuracy in one's conclusions, requires a statistical analysis of when and where and why and how each component involved in this research relates to each and every other factor. This involves continually bearing in mind in these relationships how they fit into propositions and relationships involving the metaphorical categories of: either...or; both...and; if...then; some are...some are not; it is all or none or some or not-yet.

Meta-physics is the search and research into whether or not something or some aspects of a persons personal existence in Reality exists beyond physics; that is, beyond physical objects, including oneself, which are ordinarily sense perceivable ; and if and how these Realities may be discovered and understood. Metaphysics-Philosophy has long involved *mythology*.

## Metaphysical Mythology

The philosophical disposition in Augustine's life-long searches and researches toward and into the discovery and maturation and fulfillment of himself in ways of Being himself essentially were remarkable and miraculous. Traditional philosophy in general is dedicated to a search for and advocacy and valuing of the nature of Realities whose nature is not susceptible to common sense observation, whose approach to acquiring information is

that he could thereby be sure of its reality. [Cf.pp.68-69]

Nevertheless, in the broad spectrum of Being Religious, Freud was a very religious man in many ways. In some sort of image along with Jesus Freud was a healer of illnesses of the mind and as such facilitated a world wide network of healing with major degrees of success in several nations. This capability and power was made possible through Divine revelation at times, assisting him to make the connections in knowing how to be a psychoanalytic healer.

In this effort Freud was an unusually compassionate person and helped numerous persons in many religious ways above and beyond contributing to the healing of mental illnesses. This included helping persons to come to comprehend what a person really is and who they themselves really were in their images of themselves and others and growth into being healthy persons . This was in part accomplished through those aspects of his concepts of *Ego, Id and Superego*, through which he accomplished more toward the teaching and facilitating of personal repentance from the machinations of the superego than was accomplishable through other methods of therapy; which was also at the heart of Jesus message and ministry and was in some sense in his image. [Cf.pp.74, 78-80, 90-94, 183]

## Jefferson

Many philosophers in the 18th century in Europe were philosophers in and of what was referred to as The Enlightenment. This was an era of the discovery of many of the values of science, the patriarch being Sir Isaac Newton, a pivotal giant in turning persons away from superstition and toward scientific, that is objective, observations and experiments into and of the nature of objective reality. Many participants in The Enlightenment were scientists without being philosophers, but those with philosophical dispositions and interests saw the value of adopting the spirit of The Enlightenment in overcoming the superstitions, and particularly those involving religion, in the ordinary everyday existence of man so far .

Thinking persons in the American colonies were exposed to The Enlightenment and perceived its value for them. The most prominent American in the late 18th century to participate in The Enlightenment was Benjamin Franklin, who participated through his numerous scientific experiments and discoveries. Thomas Jefferson later became the first and only prominent pivotal American who participated in the Enlightenment as a philosopher as well as a scientist. He studied Sir Isaac Newton in depth and, added to this, in-depth research into the philosophies of Sir Francis Bacon and John Locke. He did not simply adopt their views as an enthusiastic disciple but thoughtfully adopted and then refined their views into his life in ways appropriate in appropriating appropriately their views into his own personal way of life.

It is important to note here that Jefferson was not a typical participant in the Enlightenment, but creatively adjusted and refined it and adapted to his own best interests.

## Deism

Deists were philosophers in The Enlightenment who were also religious, but not religious in the same way that traditional Christians, such as John Adams, were religious. When and since Adams found Lafayette's *The Rights of Man* appalling, partially a child of Jefferson's *Declaration of Independence*, especially for its militant Deism, he was expressing himself in-Being a genuinely pious and God-fearing man. Being so is not necessarily bad or evil but is involved in the personal limitations of traditional Christianity, which Deism transcends as exemplified by Thomas Jefferson.

## Jefferson's 'Envisioning' Limitations of Traditional Christian Views of God and Atheism

From the perspective of traditional Christianity, Thomas Jefferson was thought to be and accused of being an atheist. This is understandable when a philosophically prophetic comparison is made between the refinement of Jefferson's views of the nature of God and the value and yet limitations of the introductory views of traditional Christianity regarding the nature of God.

From the perspective of sublimated or in some instances overt views of persons under the influence, in various ways, of traditional Christian views of God and religion and sublimated or mistaken use of Aristotelian logic, some of Thomas Jefferson's philosophically oriented and refined envisioning seemed to be irreligious and atheistic and non-Christian and contradictory . Jefferson's revolving instinct and intelligence toward and in, in the language of philosophical prophecy, *correlating philosophical essencizing* and *awareness* of the both ... and feature of Aristotelian logic, was not, as has not been well understood apart



## Religion and Atheism

### Plato

In the *Laus* Plato tried to prove that the gods exist, that they care for humanity, and that God is the supreme principle of life, and, to some extent, has replaced the Forms. In the *Laus* the *Athenian* represents the view of Plato.

Cleinias believes it is easy to be convinced of the existence of gods. Do not all men, Greeks and barbarians alike believe in them? The *Athenian* holds the view that the atheists will not be impressed by this argument.

*Athenian*. The atheists say that the gods do not exist in nature, but are the product of deliberate conventions, which, moreover, vary from place to place, according as each set of men agreed together to make laws for themselves, while principles of justice have no natural existence at all, but mankind is always disputing about them and each alteration has no natural validity, but is taken to be valid as a matter of deliberate convention.

The *Athenian* proceeds by pointing out that atheism should be met by persuasion, if possible. This philosophy which manufactures irreligious minds invents the natural order, placing last what should be first. Nearly all betray their ignorance of the character and significance of the *soul*; and that it is one of the first things and that the order of things to which the *soul* belongs must be prior to things of the body. [Cf.pp.38-39,52]

In the *Timaeus*, Plato asks why the Creator made this world. The main reason was his goodness: He was good, and the good can never have any jealousy of anything. And being free from jealousy, he desired that all things should be as like himself as they could be. This is in the truest sense the origin of creation and of the world, as we shall do well in believing on the testimony of wise men: God desired that all things should be good and nothing bad, so far as this was attainable. Plato included his philosophy of reincarnation in this view. [Cf.pp.51,55,112]

Inasmuch as religion is concerned with the general spectrum of life, Plato made major contributions in such things as the *Good*, religious *Ideas*, *Eros*-Love, creative thinking about everything, including justice, courage, wisdom, prudence, piety, magnanimity, and *aretai* virtue and excellence. [Cf.pp.177, 178, 180, 182]

### Augustine

Augustine's intuition of God moves in two directions. God is increasingly unfathomable, remote and distant, but at the same time, He becomes wholly actual, corporeally present in Christ. In the first movement, God seems to move out into the boundless, in the second He comes home to us.

The rise and influence on Augustine of Trinitarian thought are partly explained by its disclosure of the threefold *triad*-dialectic in all things. This triple measure in all man's thinking is an image of the Godhead, three personages in one.

Throughout his philosophical system, Augustine made it clear that apart from God there can be no reality. To be separated from God, he taught, means *eternal damnation, a life of nothingness and oblivion*.

Augustine's conversion produced a complete change in his intellectual outlook. Instead of emphasizing ordinary reason and critical thinking, he placed his main emphasis on faith; instead of man and his potentialities, he stressed the *sovereignty of God*. [Cf.pp.51-53]

Of the triumvirate Plato-Augustine-Freud, only Augustine had a vivid awareness of a personal and direct *encounter with God*; thus being the pivotal Christian philosopher.[Cf.p.49]

### Freud

The philosopher Feuerbach exerted some influence on Freud. Strictly speaking, Feuerbach was not an atheist, being more intent on rescuing the true essence of religion from the theologians, but his work was calculated to make atheists by the destruction of an *illusion*, the distorted ways Christians traditionally think about religious things. Freud, who came to see himself as a destroyer of illusions, found his stance most congenial.

Feuerbach was congenial to Freud in still another way: he was almost as critical of most philosophy as he was of theology. He offered his own way of philosophizing as the very antithesis, the dissolution of *absolute, immaterial, self-satisfied* speculation.

At heart Freud was a godless medical student and an empiricist, who believed what was tangible and

some combination of subjectivity and objectivity with accompanying successes and limitations and distortions, or the practice of the scientific method, whose success is predicated on strict objectivity, that is, in doing research and reaching conclusions about things which are only and always *publicly observable*. Engaging in philosophy and its *mythological* components is making investigations into areas of life and personal existence which are *metaphysical*; that is, are not either just common sense or scientific in the sense of investigating only that which is publicly observable as the scientific method requires.

### Mythology in the Life of Augustine

Augustine's development has its one crisis in the conversion, but this act of conversion is repeated throughout his life and only thus completed. Consequently, Augustine's baptism is not an end but a beginning. The movement of Augustine's thinking springs from the tasks involved in the Roman Catholic Church's struggle in the world. The practical and spiritual situations of ecclesiastical life supply his themes. His knowledge based on faith is clarified and defined in controversy against pagan philosophy and the heresies.

Clarity brings depth. Lucid discourse leads faith to fulfilling self-awareness of itself. The nature of God and of *evil* is clarified in the polemics against the Manichaeans; *freedom* and *grace*, *original sin* and redemption, and the Roman Catholic Church as the one *corpus mysticum*, the body of Christ, are elucidated and clarified in these polemics and controversies. [Cf.p.47]

The bulwark of Augustine's system of morality is Adam's sin, which, according to his philosophy, has infected all humanity. Originally, both Adam's spirit and his body were completely good, but through pride he gave up his divine heritage and fell from his innocence. The sin of Adam is expressed in man's sexual lust. Though Augustine wasn't directly conscious of it, this philosophy was and is *mythological*, with the modified exception of the specific event of his conversion. [Cf.p.58]

*Mythology* was an intimate and intricate portion of the lives of the Plato-Augustine-Freud triumvirate. Plato-Freud were quite vividly *aware* of this. Yet in his situation of life, Augustine was not consciously aware of this. Augustine's life after his conversion was characterized by the power of his passion for *clear thinking* and his consciousness of a direct *encounter with God* and the great *new spiritual reality* that had *dauned* in him in which this *inner light of eternal reason* stands higher and is the source of a greater than traditional philosophy. [Cf.p.101]

It is likely that this *luminosity* was such that in his situation of life he was unable to Realize the intimate correlation between *mythology* in philosophy and religion. There is always some philosophy in religion and some religion in philosophy and *mythology* in both, since all three are essentially meta-physical, whether persons are aware of this or not.

### Augustine's Philosophy and Religion and *Mythology Seen in the Light of Philosophical Prophecy*

Philosophical prophecy is aware of the misconception persons may have who are personally inexperienced with this inner light of eternal reason to which Augustine refers. In this lack of experience persons are liable to inadvertently and unwaveringly presume that with revelations of the inner light of eternal reason, God reveals all that He knows. Philosophical prophecy is aware that this inner light reveals that for which a person is prepared precept by precept in the situation of life of a person at the time; and especially that which will be appropriate to the growth and development of the *personal possibilities* of each person to mature and fulfill that person's own personal ways of and for *Being themselves essentially*. As further evaluations of the triumvirate of Plato-Augustine-Freud continue here, limitations and ways of improvement in the philosophies of each will be seen in the light of philosophical prophecy.

### Mythology and History and Science

Paul Ricoeur, distinguished professor of philosophy at the University of Paris, published profoundly on the nature of symbolism and mythology from the perspective of what he referred to as *modern man*. When he refers to primary and secondary symbols used by his contemporaries as mediums for conveying understanding of defilement, of sin, and of guilt, he notes that this new level of expression *embarrasses the modern man*. He designates this as a crisis which signifies the loss of the mythical dimension. For him, modern man alone can recognize the myth as myth because he alone has reached the point where history and myth become separate. This is a crisis of the loss of the mythical dimension because mythical time can no longer be co-ordinated with the time of events that are historical in the sense required by historical method and historical criticism, and because mythical space can no longer be co-ordinated with the places of our geography on our maps produced by modern civil

engineering. (PR p.161-2)

The historical method and historical criticism were major advances made by historiographers in the 19th century, in correlation with the development of the science of archaeology, in which factual and reliable history could only be written and concluded on the basis of artifacts located and accurately assessed by means of modern science to determine the facts related to the lives of historical persons, such as being in possession of and accurately identifying the documents and signatures of those persons drafting the constitution of the United States and being in possession of the document of The Constitution itself. In other words, conceptions not based in historical fact are *mythological*.

And The New Testament, for example and on the other hand, is a record of those personal lives and Realities recorded therein and which are mythological. The spiritual Realities contained in the New Testament cannot be discovered and understood only historically or archaeologically or through any other science, but must be *apprehended* by *discovering personal* ways of Realizing the meaning and significance of the mythology *appropriate for them to Be* revealed to them and their thereby *appropriating* the Realities of this mythology into the creation of their very own lives.

### Augustine's Mythology

In the light of the *mythological* component of philosophy and religion and faith revealed here, and of the accurate separation of factual history and myth, without being aware of it, Augustine's conception of God and of evil, of freedom and grace, of original sin and redemption, and of the body of Christ and of Adam and original sin, and of creation being, not through *eternal emanation* but was a unique creation, were all *mythological* conceptions. [Cf.pp.47,58,101]

### Mythology and Philosophy in the lives of Plato-Augustine-Freud

The origin of philosophy is embedded in mythology and the origin of mythology is embedded in philosophy. The lives of the pivotal triumvirate Plato-Augustine-Freud were embedded in mythology embedded in philosophy.

### Plato

Not willing to simply give up on Athens in the midst of its deterioration in his day, Plato established a sanctuary for continuing visionary academic pursuits, the Academy, where education was pursued through *dialogue*. The dialogues were mythological ways for each of the participants to take care of their own *soul*. Through the dialogues, Plato guides our attention to something that cannot be understood or demonstrated by reason alone, something that is not only analyzed but mainly narrated, the *myths*.

Despite the rationalist critics who regard these *myths* as superfluous, Plato clearly attaches great importance to them. Thus the study of Plato requires us to learn what his philosophy is, *mythologically*. (Jaspers, pp.61-62,7-9) [Cf.pp.38,41]

### Augustine

Augustine *mythologized* the philosophy of Plotinus in ways which were appropriate for him and which had a creative influence in his life from that time on. Plotinus' philosophy as assimilated by Augustine undergoes a radical transformation: Plotinus' One, beyond being, spirit, and knowledge, becomes in Augustine identical with God, who is Himself being, spirit, and knowledge. Plotinus' triad the One that is above being, the spirit that is being, and the world-soul that is reality becomes in Augustine the Trinity, the One God in three persons. (Jaspers, p.69) [Cf.p.45]

### Freud

One of the factors in the life of Freud through which he became the first pivotal psychoanalytically-philosophical therapist in human history was his life being oriented toward and immersed in mythology and being vividly aware of mythological Realities. This vivid awareness had a rare and simultaneously, at times, a very deep penetration into his mind and heart (*soul*). Some persons whose lives function proximally and for the most part in and whose attention is focused primarily or exclusively in man so

by word of mouth, but is *actualized* only when *the spark of illumination* passes between two or more persons. [Cf.pp.40,42-43,99]

The philosophy of Plato was a philosophy *Being-Toward* The Creation of Life and as such made a pivotal contribution to the evolution of the Creation of Life through his instinct for, revolving into intelligence, and philosophical awareness of the necessity of *Ideas* being involved in and a necessary component in the creation of life. When Plato's philosophy of the Reality of the existence of Creation-of-Life *Ideas*, available to them from heavenly realms in heaven-earth fusion, become translated into persons lives, then they become enabled to benefit from the heritage of the philosophy of Plato and so in the Creation of their own lives in the City of (the) God(s). [Cf.p.125]

### Augustine

One the one hand, Augustine's Christian philosophy of freedom is problematical on two counts (1) there is no freedom apart from his conception of God and (2) his rejection of personal self-subsistence in his disputations with the Pelagians along with his counterattack to advocate predestination as the ultimate validation that there is no freedom apart from his conception of God.

On the other hand, Philosophical Prophecy can visualize why Augustine, whose Christian faith was based in a direct spiritual encounter with God, would reject the Pelagian philosophy of self-subsistence. Apparently, in some sort of revolving instinct and intelligence, he was, though not consciously but likely unconsciously (as per Freud) but yet in some sense, aware that Pelagian self-sufficiency was not adequately founded in personal ontology. Though there appears to be no indication that others may emulate him and find their own personal freedom in direct encounters with God to do so, Christians are welcome to emulate this part of his life as a model. [Cf.p.150]

Augustine's Christian philosophy of freedom makes a major contribution to the philosophy of freedom when he made the major and thought-provoking proposal that freedom must be based in a true and personal relationship with it could and should be profitable refined to indicate that God (or those Gods) who are enabled to reveal to a person the *personal Realities* of how and when and why they may become enabled to establish their own personal freedom in their own *personal* self-subsistence.

### Freud

Freud's discovery of the essence of the Oedipus Complex was basically by revelatory *illumination*, though this is not to say that all of his philosophical-psychoanalytical thoughts and beliefs and practices were absolutely correct and were by revelation. There were days when he dragged himself about because he had failed to fathom the meaning of a dream or a fantasy, and then came the days when a flash of lightning *illuminated* the connections and lets me understand what had gone before as a preparation for the present. Then he found it impossible to convey any notion of the intellectual (and it might also be said spiritual) beauty of the work. [Cf.p.74]

### Jefferson

Jefferson's philosophy of freedom was exercised in essentially the same way in his philosophical participation in the Revolutionary War in his complaints against the tyranny of the British crown and in his philosophico-political disputations with John Adams and Alexander Hamilton and in his maneuvering around in his flexibility toward the institution of chattel slavery, and religious slavery as well, particularly with regard to his disagreements with and concern over the beliefs and practices of the Anglican clergy. The essence of his philosophy of freedom can be *illuminated* with reference to his disagreements with the Anglican clergy.

The difference between Jefferson's philosophically prophetic faith in a God of Justice and the abstract and thus impersonal traditional dogmas about the justice of God of the entrenched and intransigent Anglican clergy was and is remarkable. Jefferson was obviously *illuminated* in being aware of the nature of the Justice of God, which he proposed in and from his own personal faith. To embody his faith that the God of creative justice, in miraculous and subtle and flexible patience, was patiently diffusing and infusing, non-interferingly, intercessory *light* and liberality into oppressors, was and is remarkable; and his philosophically prophetic insight was far ahead of even his revolutionary times in his situation in life and is still far ahead of current traditional philosophical and religious ideas of God's justice and how it relates to personal freedom. This is God's non-interfering *interpositioning* in human affairs. [Cf.p.164]

consider Jews theoretically to be either religious or non-religious Jews. Freud considered himself to be a non-religious Jew, and as such to be living in his Jew-Freedom.

Freud further concluded that his Jew-Freedom was an essential ingredient in becoming enabled to find and cultivate his freedom to establish psychoanalytic-philosophy against very great odds. Being a Jew, Freud's exclusion from Austrianness at the University of Vienna had given him an early familiarity with being in opposition, and thus prepared the way for what he referred to as a certain *independence of judgment*. In 1925, exploring the widespread resistance to psychoanalysis, he suggested that one cause must be that its founder was a Jew who had never made a secret of his origins. There is something to Freud's observation that a devout Jew, or Christian, could never have discovered psychoanalysis: it was too iconoclastic, too disrespectful of religious faith and too disdainful of apologetics. [Cf.pp.89-90]

## Jefferson

Early in Jefferson's career his cosmic genealogy as a fighter for Real freedom began to *emerge*. The measured cadences of his famous Bill No.82 legislating the total separation of the anciently meshed powers of church and state rank second only in world impact to those of his Declaration of Independence.

Almighty God hath created the mind free To compel a man to furnish contributions of money for the propatation of opinions which he disbelieves and abhors, is sinful and tyrannical *The opinions of men are not the object of civil government, nor under its jurisdiction.* (TJ p.155)

Again, in the trial for the freedom of the mulatto child he argued that:

Under the law of nature, all men are born free, and everyone comes into the world with a right to his own person. [Cf.p.153]

Much later, but again, in the accusations in the Maria Cosway affair he advocated that:

A man is master of his own body and may govern it as he pleases. [Cf.p.153]

These philosophical convictions were then far from being obvious or a part of society. [Cf.p.156]

## 'Connections' in the Plato-Augustine-Freud-Jefferson Philosophy of Freedom

A common denominator in the Plato-Augustine-Freud-Jefferson Philosophy of Freedom is their Being-*illuminated* in various ways and times that had to do with their personal freedom and their philosophy of freedom. In some significant sense this illumination may be legitimately considered to be illumination *in Divine light*, even in the case of Freud given his strong propensity to-Bemythological and A Myth of a Personal God sense. [Cf.Ch.9, p.109]

## Plato

The crowning glory of Plato's theory of Ideas is the concept of the Good. He compared it with the sun in the visible world, for as the sun is the source of all light, so the Idea of the Good is the source of all knowledge. To some extent, the Idea of the Good approaches the status of *divinity*, for it is the source of Being and superior to truth and knowledge.

Though the *Good* and the *Ideas* cannot be taught directly, they can be fostered in dialectical thinking. The *illumination* occurs in the thinking itself, but in a thinking that differs from the usual intellectual thinking. It occurs in a *transcending* of all clear determination in the usual intellectual thinking. Every *transcending* thought is once again *transcended*, until it is fulfilled in the failure of usual thinking but only through engaging in this very same thinking and thereby becoming enabled to envisioningly *transcend* this usual mode of thinking. This is in keeping with Plato's statement that his actual philosophy is communicated not only in writing nor only

far ordinary everyday ways of life are at times immersed in mythology and vivid awareness of mythological Realities. Freud's more or less avaricious reading and study and research and what he referred to as his greed for knowledge throughout his lifetime in a widespread array of classics and classical works from many centuries, cultivated his mythological propensity and awareness. (Freud, p.22) [Cf.p.71]

## Proof of the Existence of God(s)

The question of the existence of God(s) was a vital question for the triumvirate Plato-Augustine-Freud. Plato-Augustine had *reverence* for the God(s). The expressions of Freud and others about Freud was that he was an atheist, or preferably, he said he was a godless man; that is, so far as he was concerned, God did not enter the picture of his life as a psychoanalytic-philosopher. The question of how this is to be evaluated by philosophical prophecy has a significant bearing in the creation of life and evaluating many things pertaining to the creation of life.

From the perspective of philosophical prophecy there are 3 main focal points of attention of crucial significance in this matter: (1) the nature and value of proofs, (2) the nature and value of the existence of God(s), and (3) the nature and value of the person dealing with proof of the existence of God(s).

## The Traditional Philosophical Arguments for the Existence of God(s)

### The Cosmological Argument – a First Cause

One of the oldest arguments amounts essentially to the assertion that nature the realm in which physical, biological, social, and psychological events take place requires an explanation. We cannot explain the existence of nature by employing the concept nature alone, just as we cannot explain, for instance, why the earth moves by referring to the earth alone, as exemplified by the event of Galileo proving that the earth is not the center of the universe and being pronounced to be and punished as a heretic by the Roman Catholic Church of his time. [Cf.p.50]

Thus we must explain how nature came to exist by appealing to the concept of something *supernatural*. Nature could not have brought itself into being; it must have had some cause. Or the argument is sometimes stated in this manner: Any event whatever must have had some cause. It is a contradiction to say that anything brings itself into existence. But by the same reasoning, the cause is itself the effect of some previous cause, and so on back. Now this chain of causes must have had a beginning. There must consequently have been a first or ultimate cause, God.

### The Argument from Order in Nature – the Teleological Argument

The teleological argument, perhaps the most popular of all, tries to prove God's existence from the *character* of the natural world. The argument may be stated in two different ways, the first of which is more general than the second.

- (1) Nature, it is asserted, is not a mere chance collection of events, a mere jumble of accidents, but an orderly affair. The planets move regularly in their orbits, planted seeds grow uniformly into complex structures, the seasons succeed each other in order. Everything conforms to pattern, is governed by law. Now this gigantic order of nature cannot have ordered itself in this way, nor can it have been a huge accident. It requires the existence of an intelligence responsible for it – God.
- (2) The most cursory examination of things suffices to reveal that everything fulfills some function or other. Everything has its purpose (teleology) in the total scheme of nature, whether animate or inanimate. But certainly it is fantastic to suppose that every object in the universe consciously chose for itself a function to fulfill. The only alternative is to suppose that the respective functions were planned or designed for the various objects; in other words, that their co-ordinated activity reflects a single universal mind, God.

### The Ontological Argument

Let us speak of God as an absolutely perfect being. If we consider the very *meaning* of this notion, we

find that what it refers to *must exist*. For by an absolutely perfect being we mean one that is complete or possesses all possible properties; and this includes the property of existence. The idea of absolute perfection being non-existent is self-contradictory; for not to exist is not to be absolutely perfect. An absolutely perfect being that was only a fiction would be robbed of a basic element of its perfection or completeness. Any other concept whatever can be conceived without being conceived as existent; but of the concept absolutely perfect being, namely God, the very *definition* implies the existence of such a being. (PI, pp.159-165)

## The Valuable Places for Proofs

To really be valuable proofs, proof must be objective. Scientific proofs are objective and very valuable. Through these proofs, discovered through objective experiments, cures for many diseases have been effected, criminal cases in court have been resolved and methods have been developed for space travel to have been successfully engaged in by human beings. The scientific method of objectivity in which these proofs have been successfully developed requires participants to eliminate from their minds subjective biases and distortions, but only as they pertain to the specific project of proof at hand.

## Realms of Futility in which to Attempt Objective Proof

Personal existence includes mental and emotional elements which include *personal possibilities* inherent in persons through which they may discover and mature and fulfill their lives in their own personal ways of being themselves personally and essentially. The elements include subjectivity, which at times include distortions of truth, objectivity, which also at times include distortions of truth, and the inherent personal possibility for transcending subjectivity-objectivity through which Realities and accurate *personal truths* are discovered and lived in.

Traditional philosophical proofs for the existence of God is examined here as a classical case of the futility of attempting to establish personal existence on the basis of objective proofs as a seemingly necessary way to do so. Adjuncts to attempting to prove the existence of God objectively as a necessary way to make secure one's salvation and thereby one's personal existence are destructive pride and vanity and egocentricity and autocentricity and narcissism and bureaucratic domination and other forms of power over others.

The question of the nature of personal security or insecurity is another way of approaching the question of the futility of attempting to prove anything pertaining to the value of one's personal existence.

Still another way of approaching these questions is the Reality and value of *mythology* as a means of finding and fulfilling one's personal security and value and existence. How secure and valuable is one's *mythology* everyone engages themselves in *mythology* and especially in their being involved in the creation of their lives. Both destruction, especially spiritual annihilation (sin) and creation of life occurs through personal mythology; which is an essential and always present ingredient in personal existence. This ingredient is essential to personal salvation in lieu of the impossibility of creating life and personal salvation on the basis of objective proofs only.

What would persons know about God if they could prove His existence by philosophical proofs? What would person know about themselves if they could prove the existence of God by philosophical proofs? Are there ways of proving the existence of God meaningfully and significantly in personal existence? How does the question of the possibility or impossibility of proving the existence of God philosophically relate to Plato and Augustine and Freud?

## Plato

Plato had little interest in proving the existence of the Gods other than countering atheism in mythological dialogue, for instance in *Laus*. His mythology of the Gods, prompted by the tradition in which he lived, whether accurately picturing Real Gods or not, nevertheless inspired his efforts to develop creative dialogues as mythology through which his life and that of his associates were improved in *Caring for their own souls* much more creatively than those subscribing to the atheism prevalent in his day and leading to the deterioration of the classical culture of Athens.

## Augustine

Augustine proved to himself the existence of God by personal communication with God in the event of his

that of the sophist-ry of the Sophists but needs to be thought not based in subjective distortions like theirs. Personal freedom through autonomous that is in personal *self-subsistence* and thereby *self-sufficient* thought is only based in this thought being generated in and by personal *enlightenment* cultivated through their virtue in *aretae*. [Cf.p.177]

## Augustine

The movement of Augustine's thinking springs from the tasks involved in the Roman Catholic Church's struggle in the world. The practical and spiritual situations of ecclesiastical life supply his themes. His knowledge based on faith is clarified and defined in controversy against pagan philosophy and the heresies. *Freedom* and *grace*, *original sin* and redemption, are clarified.

It is God who brings forth freedom in man and also admits the possibility of human activity against Himself. The Stoics taught that man can master only himself, he is *self-sufficient*. He is indeed the master of his own thoughts. The opposite of freedom is outward constraint. The Pelagian philosophy was similar to this regarding freedom. For them, because created free, man is by God's will independent of God. Man has freedom of decision. Augustine sees nothing but self-deception in these and like philosophies and consequently developed his famous doctrine of predestination, that God, from the beginning of creation, has elected some for salvation and some for hell. [Cf.pp.47, 63-64]

Philosophical prophecy is aware of the difficulty Augustine saw in the self-sufficiency of Pelagian philosophy and therefore can visualize why, as the first pivotal Christian philosopher whose faith was based in a personal and direct spiritual encounter with God, his philosophical encounter with Pelagian self-sufficiency could drive him into his Christian philosophy of predestination as the only antidote he could devise in his situation in life.

Apparently in some sort of revolving instinct and intelligence he was, though not consciously but likely unconsciously (as per Freud) but yet in some sense, aware that Pelagian self-sufficiency was not adequately founded in personal ontology. He therefore made the major and thought-provoking contribution to understanding Real personal freedom that it must be based in a true and genuine and personal relationship with that God (or those Gods) who are enabled to reveal to a person the *Personal* Realities of how and when and why they may become enabled to establish their own *personal* freedom in their own Real *personal self-subsistence*.

During the course of Augustine's struggle with what he felt to be an atheistic world of heresies, some radical changes took place in his thinking. *Free persuasion* of the heathen gave way to *their compulsory* inclusion into the Roman Catholic Church and his doctrine of *free will* is *almost entirely lost* in his doctrine of *grace*. [Cf.p.50]

## Freud

It is a crucial point in Freud's theory that there are *no accidents* in the universe of the mind. Freud never denied that humans are exposed to chance; on the contrary, he insisted on it: We like to forget that in fact everything in our life is *chance*, from our genesis out of the encounter of spermatozoon and egg onward. Nor did he deny that human choices are real. One aim of psychoanalytic theory and therapy was precisely to give the patient *sego freedom* to decide one way or another.

But neither Freud's chance, nor his freedom, is an *arbitrary* or *random* manifestation of *spontaneity*. In his view of the mind, every event, no matter how accidental its appearance, is as it were a knot in intertwined *causal* threads that are too remote in origin, large in number, and complex in their interaction to be readily sorted out. True: to secure *freedom* from the grip of *causality* is among mankind's most cherished, and hence most tenacious, *illusory* wishes.

While he was studying dreams, Freud was amassing materials on what he called the psychopathology of everyday life. Normal pathology offered him literally uncountable instances of accidents that analysis showed to be anything but accidental, but these are all messages virtually begging to be *decoded*. They are *clues* to *desires* or *anxieties* the actor in normal pathology is not free to acknowledge even to himself.

These findings confirmed Freud's unequivocal respect for the workings of *causality*. Inviting a scientific reading of apparently causeless and inexplicable events, it exhibits, using the most ordinary experiences as witnesses, the hidden order governing the human mind. [Cf.p.89]

To whatever extent these freedom- insights emerged from Freud's inherent nature (cosmic genetic nature), he felt that his nurture (environment) as a Jew likely contributed much to his personal freedom and philosophy of freedom. To approach some understanding of Freud's life of freedom, it is advisable to

theologians than on destroying it all. The point of his work on religion, he wrote in his most famous book, *The Essence of Christianity*, was fundamentally the destruction of *illusions* Christians typically have. Freud, who came to see himself as a destroyer of illusions, found Feuerbach's stance most congenial.

Freud was the first pivotal psychoanalytical-philosopher in history. His clinical experience and his theoretical investigations fertilized each other. In these investigations, philosophical questions were never far from his awareness. However powerful his contempt for most traditional philosophers and for their word games, he would pursue his own philosophical goals all his life.

Freud gave philosophy a special meaning. In true Enlightenment fashion he denigrated the philosophizing of metaphysicians as unhelpful *abstractions*. He was equally hostile to those philosophers who equate *the reach of the mind* with *consciousness*, always maintaining that much of the functioning of the mind is *unconscious* and successful and productive psychoanalytic philosophy required exploring the subconscious in such ways that its messages about a person's life became more and more conscious. His philosophy was an application of it in his professional practice and other related endeavors was and is psychoanalytic-philosophical-scientific empiricism. [Cf.pp.68-70]

Freud's discovery of the *essence* of the Oedipus Complex was basically by revelatory *illumination*, though this is not to say that all of his philosophical-psychoanalytical thoughts and beliefs and practices were absolutely correct and were by revelation. There were days when he dragged himself about because he had failed to fathom the meaning of a dream or a fantasy, and then came the days when a flash of lightning illuminated the connections and lets me understand what had gone before as a preparation for the present. Then he found it impossible to convey any notion of the intellectual (and it might also be said spiritual) beauty of the work. [Cf.p.74]

## Thomas Jefferson

Thomas Jefferson was born in the last half of the 18th century in Virginia. In 1797 Jefferson became the new president of the American Philosophical Society, established by Benjamin Franklin in pre-revolution days in Philadelphia. In his inaugural address, Jefferson spoke of the integration of philosophy with the practical sciences and their effect on the way persons lived their lives. The background of this address included the visionary attitudes he held and emotions he deeply felt not appreciably shared by his fellow Virginians or anyone else other than himself in his situation of life in which he lived. These included injustices against Indians and blacks institutionalized in slavery and the tyranny of the British over the colonies. His election to this position followed a lifetime of participation in philosophical endeavors.

Lionel Trilling, in giving the first annual Jefferson lecture in 1972, chose to speak on Jefferson and the life of the mind. He thus carried forward a tradition set in 1826 by William Wirt, who when delivering in Congress the funeral eulogy on Jefferson concentrated on his *vision of liberating the imprisoned intellect* of man throughout the world. Almost every scholar who has since written about this philosopher-statesman has centered upon his *luminous and visionary mind* and its impact on society.

Jefferson's answer to the question of whether or not persons could create a living environment of life, liberty and the pursuit of happiness was influenced, significantly refined by himself, by the philosophers John Locke and Sir Francis Bacon, focusing on the rights of man, and Sir Isaac Newton, a philosopher of science with social applications, about each of whom he had engaged in much study and advocacy and application in his own life and influences on others. John Locke, in particular, advocated the natural rights of man to life, liberty, and property. He added in the Declaration of Independence the pursuit of happiness. [Cf.p.155]

## Freedom from Slavery

## Plato

As to all that love is, that is unfathomable, but is partially a knowable and partially an unknowable *mystery*. Plato circles around the reality, touching on it only mythologically. Plato's *Eros-Love* thinking has its source in his *Eros-Love* of Socrates. The *freedom* of the *autonomous thinking* of Plato is grounded in an *eros-love* bond with the historic city Athens, enabling him to still remain a true Athenian in the days of its atheistic deterioration of much of the populace. Without this, the movement of many of the Sophists led directly to a rootless and deteriorating cosmopolitism. [Cf.p.37]

But this autonomous thinking is not just autonomous. To lead to personal freedom from slavery it cannot be

conversion. It would be inaccurate to presume that as a consequence of this particular event in his life he knew all that God knows and knew all that God Is through this particular event. Nor would it be accurate to presume that in the light of this particular event there was no idolatry or misconceptions of God in his life. There were, particularly in his view of freedom and predestination.

Through this particular event in his life, he was enabled to cultivate creative faith in God, in himself and others in a variety of ways that in those ways were creative for them in their lives. It is likely the case that Christianity has profited in many ways since and through the pivotal Christian philosophy of Augustine initiated by the events of his personal experience with God.

## Freud

In a rather crude way, but perhaps idiomatically instructive, it could be said that Augustine made too much of God and Freud made too little of God. In every other breath Augustine was saying God is everything and without God man is nothing. On the other hand Freud was saying, in effect, I have no need of God, I can take care of the development of psychoanalysis by myself and with my relationships with protégés and friends.

If persons who pray to God will give themselves some philosophically prophetic reflection in which to grow in understanding the value and disappointments of persons exercising themselves in prayer, perhaps both the value and limitations of the models of Augustine and Freud may become Realized. In Reality, lots of times when persons pray nothing observable Really happens as a result of these prayers. While it is also the case that on occasions something helpful and enjoyable Really happens.

What are we to make of this? Perhaps it is the opinion of God that at times persons will be benefited by being left alone to their own personal creative devices to solve their problems and create their lives. And perhaps at other times persons will be benefited if Divine suggestions were made to them through which their lives would be created in ways more beneficial to them than if I, God, had not *intercessorily* been of assistance to them.

It might just be the case that in this way the Augustine-Freud aspect of the Plato-Augustine-Freud triumvirate would be creatively reconciled, and the twain become one.

## A Myth of a Philosophically Abstract God

They said that they were sure that God exists and that they could prove it. I asked, well where is this God and what is He like? They said that he was somewhere in the west and knew everything. I had some questions for and requests to make of God so I began to look for God who was somewhere in the west. Not knowing exactly what to look for, I decided that the way to locate God was to search for sources of marvelous wisdom and power. But how to go about making this search? Perhaps I could pray to God for marvelous wisdom and power.

After some time of praying to God for marvelous wisdom and power I could tell that I had not yet developed marvelous wisdom and great miraculous power to perform miracles in my life. So I decided I better use another approach to find God. So I made use of the most up to date sources of knowledge in this quest, television especially educational programs and documentaries and the newspapers. From time to time I seemed to be exposed to some remarkable things as I searched these sources for wisdom and power. But eventually I had to conclude that I had not yet developed in my life this wisdom and miraculous power I sought, so I concluded that either there was no God or that I needed to seek another source for locating Him.

So, I began to ask neighbors and friends and family and associates, some very well educated, how I could locate God. For some time I received a variety of opinions on this subject. Some were, like myself, using various techniques to find God that they invited me to try and I did so for quite a while. Yet I must admit that I haven't yet found that great and miraculous wisdom and power that I had been expecting to find when I found God.

## A Myth of a Personal God

Someone asked a wily old wizard how they could tell if they were to receive Divine inspiration and guidance from God. The wily old wizard suggested that Divine wisdom and inspiration and guidance from God comes very subtly in the heart and mind of persons seeking inspiration, comes in a still, small voice; but persons are advised that this voice does not ordinarily come in finished sentences but rather in

precepts and Ideas, from His realm of creation-of-life Ideas.

Then this someone asked the wily old wizard how they could distinguish between their uninspired Ideas and Divinely inspired Ideas. The wily old wizard suggested to this someone that they should always notice the nature of their Ideas and Feelings before, during and after seeking Divine inspiration. In due time this someone would realize through repentance and *taking Care of their own soul* that they were aware that some of their ideas were their very own and didn't need any help from Divine inspiration and were sacred and personally self-subsistent.

Yet, at times in *taking Care* to notice the nature of their Ideas and Feelings, they became personally confident that in the midst of some of their very own ideas, some were noticeably Ideas that they could not have arrived at from their own ideas exclusively but, added to them were marvelous Ideas and Feelings that they were confident were received from realms of Divinely inspired Ideas and *enlightenment*. And so someone's personal confidence and joy and creativity grew, here a little, there a little, line upon line and precept upon precept.

## Freud

### 'Leaning Toward' Philosophy

At the University of Vienna, to select a profession, Freud deliberated between law and medicine and eventually selected medicine. Yet as late as his third year at the university Freud was still thinking of acquiring a doctorate of philosophy based on philosophy and zoology. But medicine won out in the end. But Freud read a good deal of philosophy in these years. He wrote of Ludwig Feuerbach, Among all philosophers I worship and admire this man the most.

Strictly speaking, Feuerbach was not an atheist, being more intent on rescuing the true essence of religion from the theologians than on destroying it all. The point of his work on religion, *The Essence of Christianity*, was fundamentally the destruction of an *illusion*. Freud, who had seen himself as a destroyer of illusions, found his stance most congenial. [Cf.p.68]

Feuerbach was congenial to Freud in still another way: he was almost as critical of most philosophy as he was of theology. He offered his own way of philosophizing as the very antithesis, the dissolution, of *absolute, immaterial, self-satisfied* speculation. He was in search, not of systems but of reality.

Freud's clinical experience and his theoretical investigations usually fertilized each other. Freud liked to portray his medical career as a vast detour starting from an adolescent's passion for profound philosophy and ending with an old man's return to fundamental speculations. In reality, philosophical questions were never far from his awareness. [Cf.p.69]

### Psychoanalytic-philosophy in Freud's Considerations of Freedom

It is a crucial point in Freud's theory that there are *no accidents* in the universe of the mind. Freud never denied that humans are exposed to chance; on the contrary, he insisted on it: We like to forget that in fact everything in our life is *chance*, from our genesis out of the encounter of spermatozoon and egg onward. Nor did he deny that human choices are real; one aim of psychoanalytic therapy was precisely to give the patient *ego freedom* to decide one way or another.

But neither Freud's chance, nor his freedom, is an *arbitrary* or *random* manifestation of *spontaneity*. In his view of the mind, every event, no matter how accidental its appearance, is as it were a knot in intertwined *causal* threads that are too remote in origin, large in number, and complex in their interaction to be readily sorted out. True: to secure *freedom* from the grip of *causality* is among mankind's most cherished, and hence most tenacious, *illusory* wishes. But Freud sternly warned that psychoanalysis should offer such illusory fantasies no comfort. [Cf.p.89]

### Psychoanalytic-philosophy in Self Analysis

To prepare himself for practicing psychoanalysis and for his own personal benefit, Freud in the late 1890s subjected himself to a most thoroughgoing self-scrutiny, and elaborate, penetrating and unceasing census of his fragmentary memories, his concealed wishes and emotions. From tantalizing bits and pieces, he reconstructed

Plato was born one year after the death of Pericles in the 4th century B.C.; as a child and young man he experienced the downfall of Athens and the disastrous political turmoil. In this situation in life Plato was spurred on by his family, an aristocratic one, to become passionately drawn to political life; the word *polis*, meaning city and really referring to the city of Athens, being the root word of the word political. But Plato recognized the hopelessness of the situation and the futility of his investing his time and his life in poli-tics.

After the death of Socrates, who was condemned by distorted and corrupt political and religious forces and by those philosophers referred to as Sophists, expert in rhetoric and argumentation and persuasion and disturbed by Socrates philosophical teachings, and being forced to drink hemlock poison, Plato made the pivotal decision to withdraw from public life and live for his philosophy. The Sophists claimed to teach *aretae*, or excellence, particularly of the political sort. They aspired to and did teach men how to achieve success and power and win in dialogue and discussion and argument, without establishing a moral foundation to proceed from.

Socrates argued in favor of *aretae* being the excellence of virtue, and of persons pursuing that excellence of virtue which relates to being what men *ought to be and do*, and to the particular virtues of justice, courage, wisdom, prudence, piety, magnanimity, and to find and be fulfilled in the epitome of all *aretae*, the *Care of persons for their own soul*.

Plato saw man in the situation of that personal disaster that arises whenever and to the extent that their thinking is distorted and inaccurate and false and corrupt through thinking and arguing through their *sophistry* that the type of political power over others that they espoused was the true *aretae*, or excellence. Since, with the great Sophist movement, all traditional beliefs of Athenians had been distorted and shattered by Sophist influence and argumentation and criticism, Plato found it necessary and desirable for himself and if possible to influence others through the inspiration of true virtue (*aretae*) to pursue virtue through creative-right thinking, following the model of this pursuit exemplified by Socrates.

In Plato we see the first great movement of thought against the dangers and falsifications that enlightenment could be prone to by way of true *enlightenment*, by way of that reason that *transcends* the perversions of the understanding and, thus, subjective distortions. [Cf.pp.35-36]

## Augustine

Augustine was born in the 4th century A.D. in a small town in North Africa. He was exposed to a rigorous education in his youth in the classics, Greek and Latin languages and literature. He later studied at Carthage after which he became a professor of rhetoric, undoubtedly knowing those techniques of sophistry in argumentation invented and espoused nearly a millennium prior to his time by the Sophists of Plato's day. Augustine later taught rhetoric in Rome. [Cf.p.44]

Augustine later became converted to the philosophy and religion of Manichaeism which, following Zoroastrian patterns, divided the world into rival realms of darkness and light, but eventually rejected the Manichaean God with his body in space and its practices of sorcery. He was then introduced to Neo-platonism. The Neo-platonic One fired him with its pure spirituality.

Augustine took over the philosophy of Plotinus. No other philosophy had so great an influence on him. He agreed with the fundamental structure of the universe in the *cosmology* of Plotinus. Plotinus' triad was the One that is above being, the spirit that is being, and the world-soul that is reality. Later, converted to Christianity through the auspices of the great Roman Catholic Christian Ambrose, Bishop of Milan, and his consciousness of a direct encounter with God, he converted Neo-Platonism into the first pivotal Christian philosophy. Plotinus' triad became the Christian Trinity.

The highlight and major contribution to Christianity and the world of Augustine's pivotal Christian philosophy was and is the Reality and presence in his life of the *inner light of eternal reason*. [Cf.pp.44-47]

## Freud

Sigmund Freud was born in the last half of the 19th century in Austria. Though his professional life was in medicine, as late as his third year at the University of Vienna he was still thinking of acquiring a doctorate of philosophy based on philosophy and zoology. Freud read and studied a good deal of philosophy throughout his life. Looking back to his youth when he was forty he reflected, I knew no longing other than that for philosophical insight, and I am now and always will continue to be in the process of fulfilling it; including as I now steer from medicine over to psychology. I now and always will nourish the hope of reaching my original goal, philosophy.

Freud immersed himself in and studied the works of the philosopher Ludwig Feuerbach a great deal. Strictly speaking, Feuerbach was not an atheist, being more intent on rescuing the true essence of religion from the



Adam and Eve; which represent personal realities which are only to be adequately comprehended prophetically. Parables and mythology are not representations of fairy tales which are unreal but are references to a certain type of Reality.

There are very few references to Adam and Eve in scripture; in the Old Testament, Genesis Chapters 1-5 refer to Adam and Eve. Paramount in the Garden of Eden creation drama is the appearing of the old serpent to Adam and Eve in the Garden, who is more deceptively subtle than any beast of the field and who was able to persuade them to partake of the forbidden fruit. (Gen.3:1-7) Attention is focused on Adam in the New Testament, other than the passage tracing the genealogy of Jesus to Adam in Luke 3:38 (Matthew 1:1 traces the genealogy of Jesus to Abraham), in only two passages, one of which is I Cor.15:45-47, a passage of mystery, referring to the *first man Adam* and the *last Adam*.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not only first which is spiritual, but that which is natural also; and afterward also in ecstatic-spatio-temporality that which is spiritual. The first man, Adam, is of the earth, earthy; the second man Adam *IS the Lord from heaven*. (I Cor.15:45-47)

## The “Greater Self”

It is evident that this is a scriptural reference to heaven-earth fusion: the first man, Adam, of the earth, earthy and the second man, Adam, who is the Lord from heaven, Being his greater self, is the same personage. This greater self, for instance, is who is able to write philosophical prophecy while simultaneously was who had played trumpet but can’t now.

## Michael-Adam

There is a striking similarity in New Testament scriptural references between Old and New Testament references to Adam and New Testament references to Michael.

Michael the archangel, when contending with the Devil, disputed about the body of Moses and found it to be wisdom not to bring against him a railing accusation, but said, The Lord rebuke thee. (Jude v.9)

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. (Rev.12:7-10)

Michael is referred to in some sense as the premier personage in heaven and earth events and in heaven-earth fusion in dealing with the Devil or Satan or The Old Serpent, including the war in heaven and the earthly disputation over the body of Moses.

Also, Adam is referred to in some sense as the premier personage in heaven-earth fusion in dealing with the Devil or Satan or The Old Serpent in Being both the first man of the earth, earthy, and the last man Adam, Being a quickening spirit; and Being The Lord from Heaven.

Michael-Adam, then, is referred to in some sense as the premier personage involved in the frequent struggle in heaven and earth and heaven-earth fusion over good and evil.

## Being ‘Inspired’ Philosophers

## Plato

fragments of his buried early life, and with the aid of such highly personal reconstructions combined with his clinical experience, sought to sketch the outlines of human nature. [Cf.pp.90-91]

## Participation in Letting-Be in Psychoanalytic Therapy in Psychoanalytic-Philosophy

In his paper, Remember, Repeating, and Working Through Freud noted, The psychoanalyst is well advised to wait and *let things take their course*, which cannot be speeded up. Again, both partners in the analytic enterprise must cultivate *patience*. This working through of the resistance may in practice become a wearisome task for the patient and a trial of patience for the analyst. But it is that part of the work which has the greatest *transforming power* and impact on the patient and which, indeed, distinguishes psychoanalysis and psychoanalytic-philosophy from all those treatments that attempt to influence the patient *only* by means of *suggestion*. This is a participation of analyst and client in Letting-Be what Really and Essentially Is; the essence of truth. (P&P, Vol. I, p.988) [Cf, pp.91-92]

## Psychoanalytic-philosophy in Formulations on the Principles of Mental Functioning

In his paper, Formulations on the Two Principles of Mental Functioning, Freud sharply distinguishes between two ways the mind works: the primary process is characterized by an inability to tolerate the modulation of wishes or any delay in their gratification. It obeys the pleasure principle. The other, the secondary process, develops the human capacity for thought and is an agent of judiciousness, of beneficial postponement. It obeys the reality principle. [Cf.pp.92-93]

## A Philosophically Prophetic Evaluation of the ‘Pivotal’ Contributions to The Creation of Life of the Triumvirate Plato-Augustine-Freud

Philosophical prophecy is aware of something of the pivotal contribution of the triumvirate Plato-Augustine-Freud toward a philosophically prophetic view of the nature of personal existence; which in turn is helpful in evaluating this contribution. In some very important senses their contribution is the same the Realization that a *life force* exists in persons. They found it vital to:

- (1) continually remember and emphasize this and
- (2) exercise themselves in discovering and understanding the various features of this *life force* and
- (3) understanding the nature of the origin of this *life force*.

Their method of working out and with these three conclusions was the same, namely, philosophically mythological speculation, about which philosophical prophecy discovers a mixture of major assets and liabilities.

To adequately assess the value of these insights into a *life force* existing in persons, philosophical prophecy evaluates their philosophies of the structure and expressions of this *life force* from a philosophically prophetic perspective; including their views and expressions of body and soul, religion and atheism, being religious, the origin of life, freedom, the City of God, and the nature of good and evil.

## Personhood

To adequately evaluate the pivotal contribution of the triumvirate Plato-Augustine-Freud toward understanding the nature of personal existence, it is necessary to be aware of the nature of personhood from a philosophically prophetic perspective.

## Mental Characteristics in Personhood

The composite of the philosophy of Plato-Augustine-Freud of the mental characteristics of the *soul* are monumentally important as foundation stones for considerations of the nature of personhood. For them, these characteristics are triads. For Plato the mental characteristics of the soul are rationality, courage and acquisitiveness; for Augustine they are memory, understanding and will, and for Freud they are ego and superego

and id.

For philosophical prophecy, each of these components of what Plato-Augustine referred to as the *soul* are vital components of personhood. Philosophical prophecy assesses philosophies on how they fit on the scale of *Being Personal* in the interest of its advocacy of *personal ontology*.

The philosophy of Plato is particularly significant since it arose out of the personal situation of life of extensive *personal dialogue*. The philosophy of Freud is particularly significant in his approach to personal existence inasmuch as his theoretical view arose partially out of investigations of persons lives through *personal exchanges* with them in the situations of psychoanalysis. The philosophy of Augustine was likely more theoretical, based more in philosophical speculation. But the details of his activity as Bishop of Hippo (North Africa) as to the extent to which they are involved in personal counseling with parishioners and others, as his activities were prior to his conversion, are not available.

A reason for these considerations is because of the thrust of the philosophy of *personhood* in philosophical prophecy; its concern for and investigations into *wholeness* in personal existence.

### Body and Soul

Corresponding to what is natural, it is understandable that man so far philosophy eventually concludes that the *soul* is *superior* to the body, as the triumvirate Plato-Augustine-Freud do. Though this is understandable, it proves to be a philosophical liability in terms of the very difficult problems of *dualism* disrupting an understanding of the *essential wholeness* inherent in and the overall structure in and of personal existence.

### Plato

In spite of the liabilities of the philosophy of reincarnation in Plato's mythology [Cf. the philosophically prophetic evaluation of reincarnation, p.4], some aspects of his philosophico-mythology in this philosophy are assets. When, then, the cosmic journey of the soul in Plato is considered it should be viewed to-Be profound philosophico-mythology.

Plato's cosmic *mythology* is not a scientific or philosophical-dialectical examination of or to convince persons of whether or not *reincarnated* life actually takes place, so much as it is a way to address the personal Reality in which *death turns into life*; and to indicate that when an evil man chooses evil his way of existing in his body is *inferior* and when a good man chooses good his way of existing is a *better* way of existing, possibly leading to *aretae* and therefore excellence. [Cf.p.55]

### Augustine

Like Plato, Augustine's intense interest in the *soul* was actually an interest in understanding the *life force* enabling persons to be alive. In this sense, his contributions to the history of philosophy were very much the same as and in tune with that of Plato. Plato's suspicion that the *soul* is *superior* to the body questions the ultimate value of materiality.

Augustine is more direct in his vigor in attempting to demonstrate that the *soul* is *immaterial* and cannot be touched by mortality. This vigor was compatible with all others before and since his philosophy was developed, except that of philosophical prophecy. This philosophy is understandable since philosophy begins with the sensory experience of man and its liabilities and there is a major urge to compensate for this liability with the supposed asset of *immateriality*; that is, a supposed reality not subject to the corruptibilities and liabilities of the flesh. [Cf.pp.55-56]

### Freud

For Freud, the *ego* is first of all a bodily ego; that is, it is ultimately derived from bodily sensations. The *ego* began in the developing individual as a segment of the *id*, gradually differentiating itself, and was then modified by influences from the external world. The ego labors to make the *id* tractable to the pressures of the world and the superego, the *punitive conscience*, to comply with the *id*'s wishes. Yet the *ego*, this servile and pliant time-server, controls the defense mechanisms, the ambiguous gift of *anxiety*, rational discourse, and the ability to learn from experience. A liability here is unawareness of the *wholeness* of persons Being Care.

## CHAPTER 13

### The Michael-Adam 'Pivotal' Quartet: Plato-Augustine-Freud-Jefferson

### Cosmic Genetics

A metaphysical mystery in the situation in life in which Thomas Jefferson became the first pivotal philosophical president included the *emergence* of his personal cosmic *possibilities* and capabilities to do so in and from his cosmic genetic genealogy, which was and is his Being and Becoming Michael-Adam-Abraham-Moses-Plato-Augustine-Freud-Thomas Jefferson. It is possible to comprehend in philosophical prophecy that persons are simultaneously the same person and not the same person. It is important then, to review this philosophically prophetic insight that was noted in Chapter 3 regarding the participation of Michael-Adam in man so far ordinary life and in Next Dimensional Man philosophical prophecy throughout the generations of human history. [Cf.p.20]

Though from the point of view of both ordinary and technical philosophical logic it may seem contradictory that a person is always simultaneously the same person and not the same person, yet this is the case, since I embody ecstatic-spatio-temporality in my *multidimensionality* in my personal existence. For example, I am simultaneously the same person and not the same person who played trumpet solos from the 8th grade on through high school, was senior class president, graduated from college as an undergraduate in history, economics, music and German, received M.A. degrees in philosophy and counseling and a Ph.D. in history and philosophy of religion and wrote *Prophecy and Philosophy*, Vols. I-III. In 8th grade I wasn't the person who could have understood these books and thus couldn't have been at that time the authors of these books. Now I am not the person who can play a trumpet solo. Yet simultaneously I am the same person who did and does both. [Cf. p.20]

### Being-in Situations in Personal Ecstatic-Spatio-Temporality in Personal Multidimensionality

Both individual and group existence places persons in situations on the *boundary* overlapping the world (groups) and personal and individual existence in the world; and thus Are realms of ambiguity. Even Being-in realms of ambiguity at times, persons Are such that they are *always* in situations in which they *always* in their personal existence embody faculties of apprehending in various ways, including some being philosophical or philosophically prophetic, their very own *personal possibilities* for discovering ways for personal growth and for expressing their ways of Being-themselves *essentially*, conducive to their participation in the creation of their lives and that of others in *personal appropriation*. [Cf.p.31]

### Adam and Eve

The Divine admonition for persons to observe the man Adam and to observe Eve is intended to benefit persons by revealing to them the nature of Really living, through emulating in ways beneficial to themselves the parents of all living. Reading about or hearing about or thinking about Adam and Eve in traditional ways does not automatically reveal the nature of their Being the parents of all living.

The Greater Heavenly Selves as well as the Garden of Eden and subsequent incarnation of Adam and Eve involves heaven-earth fusion in *ecstatic-spatio-temporality*, which involves their Being veiled, both to and from and with in themselves as well as others, in various ways and times.

The question then arises, who is the greater heavenly self of the man Adam when in his earthly incarnation. When envisioned prophetically scripture may present a hint for prophetic contemplation. To comprehend this hint requires an understanding of the nature of scripture, where references as close to primary resources currently available representing Adam and Eve may be found. Modern industrial man is prone to unwaveringly presume that the original Divine inspiration eventually developing into scripture was given to the prophets as though their disposition to receive revelation was that of modern industrial and scientific man and is therefore to be interpreted and explained accordingly. Modern man then tends to misinterpret the Reality of the nature of scripture, which is revealed in the form of parables and mythology with regard to

truth! Believe me then, my friend, that that is a miserable arithmetic which would estimate friendship at nothing. Morals were too essential to the happiness of man to be risked on the uncertain combinations of the head. She laid their foundation therefore in sentiment, not in science. A respect for your grave laws and maxims, a desire to do what is right, has sometimes induced me to conform to your counsels.

Of course, on the asset side is the availability of this structure in personal existence for psychoanalytic therapy and other ways for healing the illness attendant to the limitations persons experience in personal existence. [Cf. pp.94-95]

## Body and Soul and Flesh and Spirit

Proximally and for the most part body and soul and its correlate in philosophies of personal existence, flesh and spirit, are taken to be alternative *dualistic* and necessarily oppositional phenomena in existence.

Flesh is taken to be essentially an objective present-at-hand spatial phenomenon and spirit, by analogy, as the refined life-giving phenomenon present in a body of flesh.

But personally existing spatially is not essentially a spirit of some sort somehow placed in a carnal body of flesh, a body as physiology and anatomy take this flesh to be. The essential and revelatory ingredient that is consistently missing from this equation is the spatiality and temporality of personal *concern*, which throws a whole new light in to this equation and into adequately comprehending personal flesh-spirit existence.

From the perspective of philosophically prophetic biology it is obvious that the personal *concern* in personal existence is not *either* in the flesh *or* in the spirit. The personal *concern* is Being-in the flesh-spirit fusion in personal existence. That is, flesh *-personal concerns* are Being-in spirit *-personal concerns*, which are Being-in flesh *-personal concerns* in revolving instinct and intelligence in personal existence.

In other words flesh and spirit are not distinctly separate entities that are somehow in the creation of life scotch taped together by some present-at-hand but invisible bond. The bonding element of spirit-flesh being together is the *wholeness* of persons. Really, essentially, Being themselves in their most essential ways in and of Being themselves, in their very own personal Care, in which their lives take place. [Cf. pp.56-57]

## Persons Being Care and thus Being-in their own Care

Persons Being Care personally is not something that can be adequately comprehended through being defined nor systematically elucidated nor elaborated nor can what it is be pointed to by way of a publicly observable demonstration. One can, however, speak about clues as to what (who) it is and so get some understanding of it. In a person's Care, their ownmost potentiality for Being themselves essentially is finding themselves in being-free for their ownmost personal possibilities whose discovery and maturation and fulfillment may be accomplished in their very own Care. In their Care, they determine who they specifically are in their own ways of Being themselves essentially. (P&P, Vol. III: p.9; Vol. I: pp.198-199)

## Dualism

One of the difficulties of understanding the nature of personal existence, both throughout the history of philosophy and from the perspective of common sense, is the problem of dualism. The problem of dualism is how to adequately account for twoness in personal existence; dualisms of subject(ive)(ivity) and object(ive)(ivity), of physical and metaphysical, of Ideal and Real, of two distinctive sides of a particular reality as though it and they and all Reality were always and only present-at-hand and as such could and should be always so distinctly identified, and of the relationship of two elements within a person, such as flesh and spirit, and between two persons being-in-each-other. The problem of dualism is how to identify personal Realities which cannot and should not be so distinctly identified as or as though they were present-at-hand objects.

The essence of this problem is the question of how one side of the dualism is connected with or participates in the Reality of each side of the dualism as it is in and of itself, and has received much attention in the philosophical history of man but remains essentially unresolved and is not resolvable on the basis of standard and traditional philosophical methods, which have not yet discovered the Reality and nature of persons Being-in each other personally; which is the only feasible way of resolving the problem of dualism. (Vol. III, Ch.19, p.4)

## Persons Being-in-Themselves-in-each-Other Personally

Prophetic biology envisions in philosophical prophecy personal Reality to-Be essentially symbiotic;

that is, persons in Reality Are- in -each-other, together, biologically. This is obviously not the view of ordinary everyday common sense and scientific biology and traditional philosophy; which conclude that each person is only *one* person existing as individual entities in groups (families, clans, communities, states, nations) and as subservient to Being in itself .

But what is typically overlooked in each of these conclusions is the fact that both individual and group existence places persons in situations on the boundary overlapping the world (groups) and personal and individual existence , hence typically in realms which include *ambiguity*. The above characterization has had the effect, though unwaveringly, of persons often being anonymous; incapable in this situation of Being *apprehended*; that is, Being adequately identified as to who they themselves Really Are, by themselves and others.

On what conditions can I communicate with another reality as a person? I must somehow make room for the other in myself; which is making myself available to that person. A personal presence Being-in-one-another is a kind of *influx*; which means that to the extent that I receive a person as a personal presence I am unable to treat them as if they were merely placed in front of me as a photo of them placed on my shelf. Between them and me there arises a relationship in which they are within me as I sense within me themselves and some of their own personal characteristics of their essential and existential ways of life and Being. This knowable mystery is a *coesse*; which means being-in-each-other in Real intimacy . (P&P, Vol. III, Ch.27, pp.9-10)

The most basic problem of understanding the ontological situation of personally-Being-in-one-another is the problem of seeing the ontological difference between this Being-in and the being-in of a spatial in-one-anotherness of things present-at-hand, such as water in the glass. Persons are not impersonal entities side-by-side each other who then somehow personally come into each other this way.

Being a person is Being-in one's own thoughts and feelings and desires, and those of others. Whether thoughts are conveyed from person to person impersonally or personally, it is nevertheless only possible for these thoughts to be conveyed into each other because they are being-in-each-other in their personal existence. (P&P, Vol. III, Ch.19, p.11)

Persons being-in-each-other is exemplified in the symbiosis of the Father and Son (and Holy Spirit). The nature of this symbiosis includes those ingredients in symbiotic being-in-one-another-personally considered here.

Believest thou not that *I Am in the Father*, and *The Father in me*? The words that I speak unto you I speak not only of myself; but the Father that dwelleth in me, speaketh also. Believe me that I am in the Father and the Father in me; and ye *are in me* and *I Am in you*. (P&P, Vol. III, Ch.22, pp.18-19) (John 14:20;16:7, 12-15)

## Religion and Atheism

### Plato

In the *Laus* Plato tried to prove that the gods exist, that they care for humanity, and that God is the supreme principle of life, and, to some extent, has replaced the Forms. In the *Laus* the *Athenian* represents the view of Plato.

Cleinias believes it is easy to be convinced of the existence of gods. Do not all men, Greeks and barbarians alike believe in them? The *Athenian* holds the view that the atheists will not be impressed by this argument.

*Athenian*. The atheists say that the gods do not exist in nature, but are the product of deliberate conventions, which, moreover, vary from place to place, according as each set of men agreed together to make laws for themselves, while principles of justice have no natural existence at all, but mankind is always disputing about them and each alteration has no natural validity, but is taken to be valid as a matter of deliberate convention.

The *Athenian* proceeds by pointing out that atheism should be met by persuasion, if possible. This philosophy which manufactures irreligious minds invents the natural order, placing last what should be first. Nearly all betray their ignorance of the character and significance of the *soul*; and that it is one of the first things and that the order of things to which the *soul* belongs must be prior to things of the body. [Cf.pp.38-39,52]

### Augustine

Augustine's intuition of God moves in two directions. God is increasingly unfathomable, remote and distant, but at the same time, He becomes wholly actual, corporeally present in Christ. In the first movement, God

investors on Wall Street have been sent to prison in the last decade. (TJ pp.349-351) [Cf.Ch.11,p.162]

## Jefferson “Mapping and Logging” his Maria Cosway Conscience

Having performed the last sad office of handing you into your carriage at the Pavilion de St. Denis, I turned on my heel and walked, more dead than alive, to the opposite door, where my own carriage was waiting.

*Head*. Well, friend, you seem to be in a pretty trim.

*Heart*. I am indeed the most wretched of all earthly beings, overwhelmed with grief, every fibre of my frame distended beyond its natural powers to bear.

*Head*. These are the eternal consequences for your warmth. This is one of the scrapes into which you are ever leading us.

*Heart*. On my friend! This is no moment to upbraid my foibles. I am rent into fragments by the force of my grief! If you have any balm, pour it into my wounds.

*Head*. On the contrary, I never found that the moment of triumph with you was the moment of attention to my admonitions. While suffering under your follies you may perhaps be made sensible of them.

*Heart*. Accordingly, Sir, this acquaintance was not the consequence of my doings. It was one of your projects which threw us in the way of it. It was you, remember, and not I who desired the meeting, at Legrand & Molinos.

*Head*. It would have been happy for you if my diagrams and crochets had gotten you to sleep on that day, as you are pleased to say they eternally do. My visit to Legrand & Molinos had publick utility for it's object. A market is to be built in Richmond.

*Heart*. Oh! my dear friend, how you have revived me by recalling to my mine (*memory, conscience, Care*) the transactions of that day! Go on, then, like a kind comforter, and paint to me the day we went to St.Germains, Marly, Lucienne, Madrid, Bagatelle, *et al*.

*Head*. Thou art the most incorrigible of all the beings that ever sinned! I reminded you of the follies of the first day, intending to deduce from thence some useful lessons for you, but instead of listening to these, you kindle at the recollection. You retrace the whole series with a fondness which shews you want nothing but the opportunity to act it over again.

*Heart*. But they told me they would come back again the next year.

*Head*. But in the meantime see what you suffer. If you had a grain of prudence you would not count upon it. Upon the whole it is improbably and you should abandon the idea of ever seeing them again.

*Heart*. God only knows what is to happen.

*Head*. Well, let us put this possibility to trial then on another point. When you consider the character which is given of our country by the lying newspapers of London and other countries; when you reflect that all Europe is made to believe we are a lawless banditti, in a state of absolute anarchy, how can you expect that any sensible creature would venture among us if you confirm these rumors by your own personal conduct.

*Heart*. But you and I know that all this is false; that there is not a country on earth where there is greater tranquility, where the laws are milder, or better obeyed.

*Head*. True, you and I know this, but your friends do not know it.

*Heart*. *But they are sensible people who think for themselves. They will ask of impartial foreigners who have been among us, whether they saw or heard of any instances of anarchy.*

*Head*. I did not begin this lecture my friend, with a view to learn from you what America is doing. Let us return then to our point. I wished to make you sensible of how imprudent it is to place your affections, without reserve, on objects you must so soon lose, which must cost you such severe pangs.

*Heart*. And what more sublime delight than to mingle tears with one whom the hand of heaven hath smitten! But let us now try the virtues of your mathematical balance. When Heaven has taken from us some object of love, how sweet it is to have a bosom whereon to recline our heads. Let the gloomy Monk, sequestered from the world, seek unsocial pleasures in the bottom of his cell! Let the sublimated philosopher grasp visionary happiness while pursuing phantoms dressed in the garb of

assuming that inasmuch as he was vice-president he should by acclamation be the president after Washington as his natural successor. Jefferson's concern was that Adams had fallen into his own criticism of the moral nature of man in this insistence. (TJ pp.338-339)

Jefferson's strong inclinations were towards the implementation in the United States of the original goals of the French Revolution of equal opportunities for all citizens; and all mankind and United States citizens were not by nature vicious as per Hamilton or addicted to a passion for distinction and selfishness and therefore brutishness as per Adams but were, as per his *Declaration of Independence* created equal and as such were capable of and entitled to life, liberty and the pursuit of happiness.

## Jefferson's "Mapping and Logging" his Psychoanalytically-philosophical Self-Analysis and Therapy

As in his recommendations of self-analysis toward their being moral persons to his daughters in his correspondence to them, Jefferson engaged himself in self-analysis toward this end and for this purpose. There is no record of whether or not Jefferson encouraged his daughters to map and log their own self-analysis and self-healing therapy but he himself was the most prolific person on record to do so.

Lionel Trilling, in giving the first annual Jefferson lecture in 1972, chose to speak on Jefferson and the life of the mind. He thus carried forward a tradition set in 1826 by William Wirt, who when delivering in Congress the funeral eulogy on Jefferson concentrated on his vision of liberating the imprisoned intellect of man throughout the world. Almost every scholar who has since written about this philosopher-statesman has centered upon his luminous mind and its impact on society.

Before his death Jefferson tried to discourage those contemporaries who wished to be his biographers. I do not think a biography should be written, or at least not published, during the life of the person who is the subject of it. It is impossible that the writer's delicacy should permit him to speak as freely of the faults or errors of a living, as of a dead character. There is still a better reason. The letters [written mapping and logging] of a person, especially one who business (and thoughts on a wide variety of subjects), form the only full and genuine *journal* of his life; and few if any can let them go out of their own hands while they live. A life written after these hoards become opened to investigation must supersede any previous one.

The hoards of Jefferson letters and his meticulous plantation records are now available as never before. The magic of microfilm brings them to the desk of any serious student, and the scholarship of Julian Boyd has provided, with masterly notes, printed volumes of letters written to Jefferson as well as those written by him, up to 1791. These numerous volumes contain a classic of Jefferson's mapping and logging, unknown to anybody other than Jefferson and Maria Cosway, which he entitled *My Head and My Heart*, until Julian Boyd published it long after Jefferson's death. [TJ xi] (TJ pp.654-667)

## The Contrast of the 'Political Morality' of Thomas Jefferson, John Adams and Alexander Hamilton

Adams and Jefferson believed always that his fatal gesture in the convention was the real key to his political affections, and gave him small credit for his services to the country, aware that he had referred to the Constitution as a shilly-shally thing, of mere milk and water, which could not last. Once when Hamilton visited Jefferson's quarters and saw three portraits on the wall, he asked their identity. They are my trinity of the three greatest men the world has ever produced, Jefferson replied, Sir Francis Bacon, Sir Isaac Newton, and John Locke. Hamilton stared at them a moment and then said, The greatest man that ever lived was Julius Caesar. Jefferson, chilled by this choice of a hero, took pains to repeat the story for history.

When Jefferson took office, he found Hamilton acting very like a prime minister, directing, commanding, and interfering without apology in every aspect of government, including foreign affairs. Hamilton had over a hundred men working for him in New York, and additional excisemen all over the nation. Jefferson began with a staff of five. It is small wonder that he described Hamilton as a colossus and complained to Washington that the Treasury department under Hamilton possessed already such influence as to swallow up the whole executive powers.

No doubt Jefferson was also concerned that Hamilton would swallow up the whole attention of Washington and the nation would become subject to his fiscal and monetary power and would become a republic devoted almost completely to matters of special interest in banking and finance and would neglect all other matters so vital to the needs of a republic of democracy. He came to believe that Hamilton was giving away Treasury secrets to his friends; what in this generation is referred to as insider trading, for which several prominent financiers and

seems to move out into the boundless, in the second He comes home to us.

The rise and influence on Augustine of Trinitarian thought are partly explained by its disclosure of the threefold *triad*-dialectic in all things. This triple measure in all man's thinking is an image of the Godhead, three personages in one.

Throughout his philosophical system, Augustine made it clear that apart from God there can be no reality. To be separated from God, he taught, means *eternal damnation, a life of nothingness and oblivion*. [Cf.pp.51-53]

## Freud

The philosopher Feuerbach exerted some influence on Freud. Strictly speaking, Feuerbach was not an atheist, being more intent on rescuing the true essence of religion from the theologians, but his work was calculated to make atheists by the destruction of an *illusion*, Christianity. Freud, who came to see himself as a destroyer of illusions, found his stance most congenial.

Feuerbach was congenial to Freud in still another way: he was almost as critical of most philosophy as he was of theology. He offered his own way of philosophizing as the very antithesis, the dissolution, of *absolute, immaterial, self-satisfied* speculation.

At heart Freud was a godless medical student and an empiricist, who believed what was tangible and that he could thereby be sure of its reality. [Cf.pp.68-69]

## A Philosophically Prophetic Analysis of Atheism

Freud was not an atheist in the sense that he was vigorously anti-religious and anti-religion and insisted that he was sure that God didn't exist. He preferred to simply say that he was a godless psychoanalyst. It is important that Freud be seen in the proper light with regard to this modified issue and not focus so much attention in considering him to be an out-and-out atheist that traces of theism and religion in him are overlooked. In this interest, philosophical prophecy offers a challenge to out-and-out, out-going, vigorous atheists promoting the cause, presumably to make war on superstition, to confirm atheism to themselves and perhaps others who they think would be benefited by overcoming the superstition of presuming that there is a God in existence.

## Being Religious

Some persons consider themselves to be, and at times declare themselves to be, atheists or agnostics. The term atheist is an Anglicization of a Greek word meaning no God. An atheist is one who considers himself to believe that there is no God. Professed atheists are unaware that this philosophical position is very naive and is certainly untenable. One who is aware of mature philosophical thought and thought processes is aware of the reason why this philosophical position of atheism is very naive and is certainly untenable by being aware of the profundity of the mature philosophical question posed to the professed atheist, How do you know that there is no God? This question may be posed adequately and accurately and *ad infinitum* to whatever way the professed atheist may attempt to answer this question. In other words, whatever the answer of the atheist may be to this question, the succeeding question How do you know is not answerable.

For example, suppose the atheist were to say in answer to this question, There is no evidence in nature or in the universe that God exists? The How do you know question is posed philosophically this way, Is your qualification to know that God does not exist based upon the fact that you yourself have personally and in total and complete expertise examined all of the most minute realities in nature and the universe and have found no God and on the basis of this absolute examination and your absolute qualifications to make this examination that you are thereby qualified to pronounce in absolute accuracy that there is no God? Can you absolutely demonstrate to yourself and perhaps in addition to others that you have absolute proof that you are so absolutely qualified? If so, is it not the case that with these powers of knowledge you yourself are God and are therefore the very God that you are denying exists. If not, then your answer to this How do you know question is very naive and is certainly untenable.

If one has reservations about the existence of God, the wiser position is to be agnostic. The word agnostic is an Anglicization of a Greek word meaning I don't know, in this case with regard to whether or not God exists.

The question of whether or not a person is religious does not depend solely, however, on whether or not a person believes in or takes a position with regard to the existence of God. Religion, for example, also involves

ethical questions. In other words, if a person is asked whether or not he is religious, he should consider one form of this question to be whether or not he is an ethical person. In other words, for example, he should consider himself to be asked whether or not he is honest in his dealings with his fellow man. If in fact he is honest in his dealings with his fellow man then he is a religious person; that is, he is living that part of being religious which includes being honest.

For some, there is a confusion between being religious and being churchy or church oriented. When they say they are not religious what some persons mean is that they are not church oriented. A person can be religious and not necessarily be church oriented.

For a person to be accurate in saying that he is not religious, he would have to know all of the categories of thought and every way of life that legitimately comes under the auspices of being religious and then deny that he is involved in any of these categories.

## ***The Origin of Life***

### **Plato**

Before Plato, the *soul* was a name for a being inside the cosmos, or for a vital force. It was immortal, taking the form of a shadow, migrating into new births, or eternally tortured in hell. Thinking toward something that *transcends* and precedes these myths, Plato conceives the *soul as what man himself is, his rational essence*.

The philosophy of Plato was a philosophy *Being-Toward* The Creation of Life and as such made a pivotal contribution to the evolution of the Creation of Life through his visionary instinct for and philosophical awareness of the necessity of *Ideas* being involved in and a necessary component in the creation of life. Plato's philosophy of Ideas makes an indispensable contribution to The Creation of Life; yet Plato's philosophy, in and of itself, is unable to provide the means for persons to follow for them to actually reach the stage and plateau of themselves *personally* Being-in and participating in the creation of their very own lives and that of others, since his recognition of the *soul* remained for Plato basically an *impersonal* philosophical precept. This becomes evident upon a philosophically prophetic examination of Plato's theory of the creation of life. [Cf.p.36]

### **Augustine**

Since philosophy, including Augustine's, begins with sense experience, the extensive force of his disposition to insist on creation having a beginning is understandable. From the perspective of ordinary everyday sense experience it seems to be obvious and ~~certain~~, for example, that human life absolutely comes into being at birth from nothing. It is understandable, then, that the philosophy of Augustine insisted that creation by God occurred at a particular time in linear-sequential time. [Cf.p.55]

### **Freud**

Freud viewed the Oedipus Complex, a child's sexual infatuation with the mother and distress regarding the father, as an explanation of *how neuroses originate*, as a turning point in the developmental history of the child. But in his disputations with Rank it became clear that for Freud this was not a disturbance only in early childhood but traced back to the event of birth as well.

Rank argued that his central thesis, singling out the birth trauma as a decisive psychological event, was really an elaboration of Freud's own thinking, which analysts had been acquainted with for years. Freud had been recorded laconically as observing, 'Act of birth as source of anxiety.' In his book, *Interpretation of Dreams*, Freud noted that 'with anxiety one must keep in mind that the child has anxiety from the act of birth on.' [Cf.pp.86, 82]

## ***The Origin of Life 'Envisioned' in Philosophical Prophecy***

It is understandable from a creative evolutionary perspective of the very gradual and yet continual growth of man in human history into understandings never before achieved by man for instance the scientific development of space travel that the prophetic insights of philosophical prophecy have been reserved for the current generation. Philosophical prophecy refines extensively an understanding of what it Really Is for a person

her presence only two times in his life. (TJ p.1)

When Martha was in some father-in-law and mother-in-law distress he wrote her:

If the lady has anything difficult in her disposition, avoid what is rough, and attach her good qualities to you. Consider what are otherwise as a bad stop in your harpsichord. Do not touch on it, but make yourself happy with the good ones. Every human being, my dear, must thus be viewed to what it is good for; for none of us, no not one, is perfect; and were we to love none who had imperfections, this world would be a desert for our love.

Love and cherish what is good in persons, and keep out of the way of what is bad. Be you, my dear, the link of love, union, and peace for the whole family. (TJ pp.327-328)

While Jefferson was in Paris his young daughter Polly was staying with relatives in America. In correspondence with her he encouraged her to 'never suffer yourself to be angry with anybody and that you give your things to those who want them and do whatever anybody desires of you in the home.' (TJ p.242)

Again and again Jefferson cautioned his daughters against anger and indolence, major vices in the eyes of this controlled and busy man. Anger only serves to torment ourselves, he wrote to Martha. And, 'Of all the cankers of human happiness and peace, none corrodes it with so silent, yet so baneful a way as anger and indolence. In this burden every object about us is loathsome, even the dearest.' (TJ p.45)

We have only to look at Jefferson's lifelong record of control and equanimity in the public handling of even his nastiest political enemies, and a record of incredible industriousness that stopped only with his death, to see that Jefferson had molded his own life in the same way. (TJ p.46)

## **The Jefferson Cyclopedia**

When John P. Foley in 1900 published *The Jefferson Cyclopedia*, he combined under one heading every thing that Jefferson wrote about morality, and the accumulation reached almost 3,000 words. For the heading of 'virtue' he found about 500. Though it is evident that Jefferson focused much attention on morality and virtue he seldom used other related words in common use at the time, such as chastity and adultery. Reading, reflection and time have convinced me that the interests of society on which all religions agree are the subjects of morality and virtue. (TJ p.77)

## **The Ethical and Moral Nature of Man**

Jefferson, Adams and Hamilton had diverging attitudes toward the essential nature of man. All had united to some extent during the Revolution to dethrone George III, but now this monarch, once so formidable, was merely surly and distant. With the external threat reduced, Washington's princes began to manifest deep disagreements with each other. (TJ p.336)

Hamilton was the powerful Secretary of State in the cabinet and had a popular aura of cheerfulness about him in the general duties of his office. His view of human nature, despite his aura of cheerfulness, was grimly foreboding. He had proclaimed gloomily in the constitutional debates, 'Take mankind in general, they are vicious, their passions may be operated upon. There may be in every government a few choice spirits, who may act from more worthy motives. One great error is that we suppose mankind more honest than they are. Our prevailing passions are ambition and interest.'

Adams, looking at Hamilton, saw there the very self-interest Hamilton himself deplored in mankind in general. He described Hamilton's ambition as transcendent, and said he had an irresponsible disposition to intrigue. The first break between Jefferson and Adams came long after their fondness together in London. Bored as Vice-president under Washington and aspiring to the presidency, Adams wrote a series of essays, 'Papers on Political History', anonymously published in the *Gazette of the United States* in 1790.

Man, he wrote, is motivated primarily by 'a passion for distinction, a desire to be observed, considered, esteemed, praised, beloved and admired. No appetite in human nature is more universal than that for honor, and love of knowledge and desire of fame, and implied that morality and immorality are very often nothing more than various modifications of that desire. Deploping the efforts of the French Revolution to impose equality, Adams said bluntly, 'every man should know his place, and be made to keep it.'

What alarmed Jefferson was Adams' insistence that there should be no rival to him for the presidency;



generations, the blacks might well become the white man's equal. Such theorizing was far more radical and advanced than that of philosophers of the Enlightenment in Europe, who believed in the great Chain of Being, with the Negro securely fastened at the bottom among the races of man, and the American Indian slightly above him. (TJ pp.196-197)

But none of the great men of the Enlightenment wrote about blacks with the personal experience of Thomas Jefferson. He had lived with slaves since childhood, and now was master of several plantations. So far as we know he had never met an educated black, but several of the Hemings family slaves on his own plantation had either learned to read and write or were in the process of learning under Jefferson's mastership. (TJ pp.194-196)

When Jefferson received a letter from Edward Bancroft asking him pointedly his opinion of the value of Quaker experiments in Virginia where owners freed and then hired their own slaves, Jefferson replied, "As far as I can judge from the experiments which have been made, to give liberty to, or rather, to abandon persons whose habits have been formed in slavery is like abandoning children." And he went on to describe in rather vague terms what was essentially a sharecropping experiment he hoped to carry out on his return, dividing his farms into 50 acres each, importing about as many Germans as he had slaves, and settling them together intermingled, with the same education in habits of property and foresight all this planning at the time when emancipation was out of the question.

Still, Jefferson had under his roof in Paris two slaves who were learning to speak French, who counted themselves free, and were thinking of becoming expatriates. James Hemings, who had served as an apprentice under the cook of the Prince de Conde, also with a *patissier*, was now an experienced chef, and could easily command a salary in Paris. (TJ pp.302-303) [Cf.pp.159-160]

It is evident in the *Notes* that Jefferson's Ethics and Morality as well as many other facets of his overall philosophy was a philosophy of freedom from slavery, not only the formal institution of Slavery in Virginia and the American South, but of any form of slavery. His complaints applied the same way whether it was his revolutionary stance against the tyranny of the British or the Anglican clergy or institutional slavery of the black race. He argued for the emancipation of political slavery as well as religious slavery and chattel slavery; and devoted himself ethically and morally to work toward this in being resolute and determined through wily, shrewd, restrained philosophical wisdom. (TJ pp.193-194)

### Jefferson's "Mapping and Logging" his Faith and Ethics and Morality and Personal Therapy

When Jefferson was weighed down with racial and family and personal and political problems and in using his conceptions of the American Indian as a model he engaged himself in mapping and logging his faith and repentance and personal therapy in the course of writing *Notes on the State of Virginia*.

The Indian is brave when an enterprise depends on bravery; education with him making the point of honor consist in the destruction of an enemy *by stratagem*, and in the preservation of his own person free from injury. His sensibility is keen, even the warrior weeping most bitterly on the loss of their children.

Here Jefferson, who had himself so recently been occupied in the preservation of his own person free from injury, and who had grieved most bitterly over the recent loss of a child, wrote the overtones of autobiography. So something of his private suffering and guilt were dissipated and expiated in the seemingly intellectual writing a superior guidebook to Virginia. (TJ p.192)

This was as much the case in the matters of political and religious and chattel slavery as it was when in 1782 he had decided to retire from public and political life when he wrote to James Monroe:

Before I ventured to declare to my countrymen my determination to retire from public employment *I examined my heart*, to know whether it were thoroughly cured of every principle of political or any other like ambition, whether no lurking particle remained with the limits of mere private life. I became satisfied that every fibre of that passion was thoroughly eradicated. (TJ p.193)

### Jefferson's Ethical and Moral 'Embodiment' in and Advocacy of his "Passion for Peace"

Thomas Jefferson of all our great presidents was the most orderly and the most acquisitive. He was also the most controlled. The celebrated equanimity of his temper, crystallized in his pronouncement "Peace is our passion," extended to his private as well as his public life; his daughter Martha described how he lost his temper in

to come into personal existence and to Really Be Alive by envisioning the place of mortal birth in the perspective of Being Next Dimensional Man.

Though sperm and egg conception in human beings is a necessary physiological prelude to life, what it provides is a matrix through which the creation of life *may possibly* take place, which can only occur with the insertion in this matrix in persons of their very own personal *memory* and *conscience* in their own personal *Care*. Whether or not and when this insertion of Really Being Alive takes place is not determinable by a linear-sequential time clock device, but can only be found by persons becoming aware of their memory and conscience at work.

Because aspects of birth and death are events which are objectively observable it is natural for persons to suppose they know all that birth and death really are. From the perspective of philosophically prophetic ontology it is Realized that human beings are incapable of knowing all that birth and death Really are. Philosophical Prophecy, then, is an advocate of a philosophical and prophetic modesty toward that which personal life Really Is.

The certainty that each person was born and will die is neither decisive nor adequate to understand the meanings in and significance of the creation and annihilation of and in man unless and until its implications are clarified in terms of an ontological anthropology of and in personal existence.

In the midst of this modesty philosophical prophecy advocates an approach to comprehending the meaning and significance of personal life by focusing on its Center(Nucleus) and then making use of this understanding in the interest of cultivating increasing comprehension of the meaning and significance of Being towards birth, to enable persons to-Be towards greater fulfillment of their lives than is possible by presuming they already know all that birth is. The situation in life of Plato-Augustine-Freud was such that a philosophy focusing on the Center(Nucleus) in and of personal life was not available to them, and so the opportunity to consider the origin of life in ways that *phenomenology* provides was not available to them. (P&P, Vol. III, Ch.19, pp.4-5)

The possibility for focusing on the meaning and significance of the Center(Nucleus) of personal life began to develop in the 19th century with Kierkegaard and Nietzsche and reached in-depth profundity with Nietzsche, Heidegger and Marcel, somewhat loosely connected with the philosophical development referred to as existentialism, since there is a wide variety of philosophies and philosophers who have been lumped together by many who have used this term in histories of philosophy. For instance, the themes and conclusions with regard to the nature of man in the philosophy of Sartre approximate in many ways opposite positions to those of Nietzsche, Heidegger and Marcel. Their philosophy may be referred to as *phenomenology*, though Heidegger is the one who makes the most prominent use of the term in his philosophy.

The philosophical direction of philosophical *phenomenology*, especially as it pertains to the meaning and significance of personal life, is proximally and for the most part directly opposite of that of all of the philosophical tradition, especially including philosophical orientations to space and time. Rather than an orientation to impersonal linear-sequential space and time, the interest in *phenomenology* is personal space and time.

Philosophical prophecy in current but very limited circulation is the next philosophical generation after the Nietzsche, Heidegger and Marcel era and brings *phenomenology* beyond a man so far era into the era of Next Dimensional Man as hinted at by Nietzsche but destined to be reserved for the present time.

Philosophical prophecy is a way of Envisioning the nature of all of the *phenomena* Being manifest in personal existence and therefore in personal ontology, a relatively recent discovery of philosophical prophecy; which includes all of the heights, widths, breadths and depths of persons most *essential* ways toward and for and in and of Being-themselves. This Envisioning then leads to a *phenomenology*; that is, reflecting thoughtfully, philosophically, in-depth, on this Envisioning. This is an unusual and particular kind of Envisioning; not to-Be too closely equated with the everyday experience of seeing objectively, although this is involved; nor with seeing scenes in a trance. It is *not* a seeing of events in the same way that this occurs in experiencing objective events though it *is* the visionary *essencizing* of the nature of objective and subjective and transcending-subjective-objective and ecstatic-spatio-temporal events in personal existence. (Vol. III, Ch.27, p.10)

It is important to adequately carry through an investigation in personal ontology of the way personal existence stretches along between birth and death. Persons *Are* their own birth as *having-been* born, and *Are* their own stretching along between birth and death in their own Care. As such, they *Are* their own possibilities of comporting themselves toward their birth as their own personal possibilities in their own personal Care. In their essentially being their own connectedness in stretching along between their own birth and death, it is possible for persons to *pull themselves together* from the dispersion and disconnectedness of being lost in the fallenness of the they in such a way that they may comport themselves toward their birth as being their own, namely, they may bring themselves to themselves as to who they Really Are.

In the fateful repetition of the personal possibilities of their *having been born*, persons may bring themselves back, in a way that is temporally ecstatic, to who they *Are* as having been. When their heritage is thus handed down to themselves, their birth is caught up into their personal existence in coming to their *personal possibilities* of their birth (while they may at the same time be coming back from the possibilities of their own death) so that, as personally existing, they may accept the thrownness of their being-there (Dasein) in such a way that they are free from trying to establish the meaning and significance of their personal existence on the basis of a birth which just happened as being present-at-hand. (P&P, Vol. I, Ch.7, pp.131-132)

## Freedom

### Plato

As to all that love is, that is unfathomable, but is partially a knowable and partially an unknowable *mystery*. Plato circles around the reality, touching on it only mythologically. Plato's *Eros-Love* thinking has its source in his *Eros-Love* of Socrates. The freedom of the autonomous thinking of Plato is grounded in an *eros-love* bond with the historic city Athens, enabling him to still remain a true Athenian in the days of its atheistic deterioration of much of the populace. Without this, the movement of many of the Sophists led directly to a rootless and deteriorating cosmopolitanism.

### Augustine

The movement of Augustine's thinking springs from the tasks involved in the Roman Catholic Church's struggle in the world. The practical and spiritual situations of ecclesiastical life supply his themes. His knowledge based on faith is clarified and defined in controversy against pagan philosophy and the heresies. *Freedom* and *grace*, *original sin* and redemption, are clarified.

It is God who brings forth freedom in man and also admits the possibility of human activity against Himself. The Stoics taught that man can master only himself, he is *self-sufficient*. He is indeed the master of his own thoughts. The opposite of freedom is outward constraint. The Pelagian philosophy was similar to this regarding freedom. For them, because created free, man is by God's will independent of God. Man has freedom of decision. Augustine sees nothing but self-deception in these and like philosophies and consequently developed his famous doctrine of predestination, that God, from the beginning of creation, has elected some for salvation and some for hell. [Cf.pp.47, 63-64]

During the course of Augustine's struggle with what he felt to be an atheistic world of heresies, some radical changes took place in his thinking. *Free persuasion* of the heathen gave way to *their compulsory* inclusion into the Roman Catholic Church and his doctrine of *free will* is *almost entirely lost* in his doctrine of *grace*. [Cf.p.50]

### Freud

It is a crucial point in Freud's theory that there are *no accidents* in the universe of the mind. Freud never denied that humans are exposed to chance; on the contrary, he insisted on it: We like to forget that in fact everything in our life is *chance*, from our genesis out of the encounter of spermatozoon and egg onward. Nor did he deny that human choices are real. One aim of psychoanalytic theory and therapy was precisely to give the patient *sego freedom* to decide one way or another.

But neither Freud's chance, nor his freedom, is an *arbitrary* or *random* manifestation of *spontaneity*. In his view of the mind, every event, no matter how accidental its appearance, is as it were a knot in intertwined *causal* threads that are too remote in origin, large in number, and complex in their interaction to be readily sorted out. True: to secure *freedom* from the grip of *causality* is among mankind's most cherished, and hence most tenacious, *illusory* wishes.

While he was studying dreams, Freud was amassing materials on what he called the psychopathology of everyday life. Normal pathology offered him literally uncountable instances of accidents that analysis showed to be anything but accidental, but these are all messages virtually begging to be *decoded*. They are *clues* to *desires* or *anxieties* the actor in normal pathology is not free to acknowledge even to himself.

These findings confirmed Freud's unequivocal respect for the workings of *causality*. Inviting a scientific

his personal privacy and *conscience* and in his cosmically surfacing private conviction and *conscience* wrote: *a man is master of his own body and may govern it as he pleases*. This was far from being obvious or a part of society in his own time. [Cf.p.153]

## Overcoming the Limitations of a Puritanical Legacy

Puritanical morality is based on the ethical theory of the only way to be virtuous was and is to live precisely by the letter of the law which has been made public knowledge in Christianity and applies to everyone in exactly the same way. Again, this does not account for the differences in the intrinsic needs and desires and inherent personal possibilities which are somewhat different in and of each person from every other person; and as such is *impersonal* non-salvation abstraction.

After being appointed minister to France to replace Benjamin Franklin, Jefferson did not guess that he would stay altogether five years. The experience tempered any lingering Puritanical legacy that might have been in him from his childhood, broadened his compassion for and understanding of anyone caught up in the delights and difficulties of extramarital adventure, and reinforced his private conviction that a man is the master of his own body, to govern as seems best.

## Jefferson 'Maneuvering Around' in Ethics and Morality in the Institution of Slavery

An ethical and moral dilemma Thomas Jefferson lived in all of his life was how to be ethical and moral while participating in the institution of slavery. His dilemma was a desire to live within the law while at the same time participating in the freedom and emancipation of slaves, which was illegal.

## A Bill of Emancipation of Slavery

One sees in his fragment of *Autobiography* written in old age how tenaciously entangled were Jefferson's feelings concerning emancipation of the slaves and emancipation of the colonists from the mother country:

In 1769 I became a member of the legislature by the choice of the county in which I live. I made one effort in that body for the permission of the emancipation of slaves, which was rejected; and indeed, during the regal government, nothing liberal could expect success. Our minds were circumscribed within narrow limits, by an habitual belief that it was our duty to be subordinate to the mother country.

The bill Jefferson refers to here was his first legislative act, at age 24. Virginia law at the time permitted emancipation only for meritorious service, whereas in North Carolina and Georgia a slaveholder could free a slave simply by registering the act in the county court. Jefferson asked that the right of emancipation by *free choice* of the slaveholder be granted to all Virginians. His older kinsman, Richard Bland offered the bill as his spokesman and was denounced as an enemy of his country.

Instead of retreating, however, Jefferson within five years moved into the far more radical position of denouncing slavery as an infamous practice. He insisted that its abolition was the great object of desire in the American colonies this a year before the first abolition society was organized in America. When it came to his own private action there was a seesawing, an obvious uncertainty, and also evidence of what may be said to be a great ambivalence or a maneuvering in his ethics and to be as moral as possible in the institution of slavery. Evidence of this was his participation in the education of slaves. (TJ pp.102-103) [Cf.pp.157-158]

## The Education of Slaves

Jefferson was the only known slave owner of record who sought to educate his slaves and teach them to read and write. This was taboo in the slave states, owners continually guarding against slaves escaping from them to freedom in the North and fearing that any advantage given to slaves, including their learning to read and write, would encourage this.

Even though Jefferson, without the advantage of the science of genetics, had written in his Notes that blacks were dull, tasteless, and anomalous, he also wrote to Chastellux in Paris that equally cultivated, for a few

The difference between Jefferson's philosophically prophetic faith in a God of Justice and the abstract and thus *impersonal* traditional dogmas about the justice of God of the entrenched and intransigent Anglican clergy was and is remarkable. To embody the faith that the God of creative justice, in miraculous and subtle and flexible patience was *patiently diffusing* and *infusing*, non-interferingly, *intercessory* light and liberality into oppressors, was and is remarkable; and his philosophically prophetic insight was far ahead of even his revolutionary times in his situation in life and is still far ahead of current traditional philosophical and religious ideas of God's justice.

## Philosophical Wisdom in 'Veiling' Personal Privacy in 'situations in life' of Misunderstandings

The ethical theory of man so far includes a principle of honesty which is presumed to be a necessary principle of virtue. The oath in courts of law in man so far practices to administer justice in American Democracy is a feature of Democracy which is indispensable in the situation in life for which it is designed and is and has been, since its establishment in the United States of America, a provision for justice for American citizens far superior to and surpassing any other form of government so far developed in human history. In this oath persons swear to tell the truth, the whole truth and nothing but the truth, so help me God.

Jefferson was apparently aware of the place of conforming to this oath as it was appropriate in the administration of that justice which involved thoughts and actions in the public domain of life. But in his philosophical wisdom, Jefferson was also aware of the personal Reality that not all elements of justice in personal existence should be matters of the domain of public life and if and when unwisely inserted into public life are and were and would be subject to, and inevitably lead to, destructive misunderstandings among people. This is due to the nature of human existence, in which adequate and accurate information cannot be communicated and conveyed from person to person automatically or even with good intent, since persons are often unprepared to or incapable of receiving certain kinds of communication.

So, Thomas Jefferson was known by some of his contemporaries to be wily and shrewd and restrained, whether they agreed with this or not. Jefferson's emergence during the campaign of 1800 as a resolute, determined, and wily candidate for president can be partially charted, though with some difficulty, in his letters, where he shows himself to be polite, shrewd, restrained, and often secretive. He sent his most confidential letters by special messenger, often with instructions that the missives be burned. (TJ p.429)

Clergymen told their parishioners that a vote for Jefferson was a vote against Christianity, and warned that if he won they would have to hide their Bibles in their wells. Jefferson was urged by friends to make his religious position clear, but he was far too wily to lay himself open on that score. In dodging Benjamin Rush's appeal for a letter on Christianity, Jefferson wrote tactfully that he had no time, and that in addition it would do no good.

What he was finally moved to write, however, was that he would never court the clergy by offers of compromise. The Episcopalian and Congregationalist churches in particular, he noted, still hoped to be named as the established church of the United States. Then he went on, with that elegance and eloquence that bursts forth at times in his letters, to write one of the most famous of all his lines: I have sworn upon the altar of God, eternal hostility against every form of tyranny over the mind of man. (TJ pp.431-432)

## The Inward Persuasion of the Mind and the Moral Conscience

Again, Jefferson never spoke specifically of the bigotry of the clergymen of the Anglican church and that denial of the Trinity was punishable on the third offense by three years in prison, or that freethinkers and Unitarians could be declared unfit parents and deprived of their children. He had come to believe, with John Locke, that religion consists in the *inward* persuasion of the mind, that the care of every man's soul belongs to himself.

Again, the measured cadences of Jefferson's famous Bill No. 82, submitted to the Virginia state legislature, proposed the total separation of the anciently meshed powers of church and state rank second only in world impact to those of his Declaration of Independence. Almighty God hath created the mind free. Our civil rights have no dependence on our religious opinions. Truth is great and will prevail if left to herself. She is the proper and sufficient antagonist to error, and has nothing to fear from the conflict unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to discuss and contradict them. (TJ pp.154-155)

Again, while U.S. Ambassador to France and in Paris in 1784 Jefferson was accused of having a love affair with Maria Cosway, a very talented musician and artist on business from England with her husband. He maintained

reading of apparently causeless and inexplicable events, it exhibits, using the most ordinary experiences as witnesses, the hidden order governing the human mind. [Cf.p.89]

## A Philosophically Prophetic Evaluation of the Philosophy of Freedom of Plato-Augustine-Freud

A purpose of a philosophically prophetic evaluation of the philosophy of Plato-Augustine-Freud is for the purpose of making the transition into a Next Dimensional Man philosophy of Freedom.

### Plato

Plato's correlating freedom with *Eros*-Love bonding was a bonding that was quite obviously very valuable to himself personally and to persons benefiting personally from his philosophy from the time it was written to the present. This included his *Eros*-Love bonding freedom in and for his autonomous thinking leading to and resulting in the Freedoms enjoyed in the Academy by himself and others which made possible the dialogues and persons being able to be true Athenians in the days of the atheistic deterioration of much of the populace; and has been an inspiration to succeeding generations of persons influenced by *Eros*-Love bonding in various freedoms in their own lives.

From the perspective of philosophical prophecy, Plato's philosophy of freedom was and is creative as far as it went and goes for those living in their own *Eros*-Love bonding lives.

### Augustine

The correlation between the glorifying of God as a necessary ingredient in persons' lives to enable them to realize their personal freedom was and continues to be a major contribution of Augustine to the question of the nature of personal freedom. On the deficit side of his philosophy is that of predestination, advocated from his belief that human merits are not sufficient for salvation. Unaware of the refinements of philosophical (Aristotelian) logic, he was unable to realize that the correlation of *human merit* as glorified in Divine *light* is the foundation of salvation. [Cf.p.64]

### Freud

Freud's philosophy of freedom correlates *accidents* and *chance* with the opportunity to *decode* them and their symptoms of *anxieties* in normal pathology and the possibilities that they *may possibly* be healed in some persons through their involving themselves in psychoanalytic or other types of therapy.

To the extent that this occurs, Freud's unequivocal respect for the workings of *causality* is confirmed. Inviting a scientific reading of apparently causeless and inexplicable events, it exhibits, using the most ordinary experiences as witnesses, the hidden order governing the human mind.

A liability in the philosophy of freedom of Freud was its dependence solely on the *science* he developed in psychoanalytic theory and practice. Some aspects of *therapy* for some illnesses in personal existence are not susceptible to a solely scientific therapy but involve understanding and *personal inter-communication* involving personal ontology. The limitations then, of the cultivation of personal freedom in the application of Freud's psychoanalytic-philosophy in therapy are due evidently to the situation in life in which he lived and not having access to the philosophically prophetic discovery of *personal ontology*, which *illuminates* areas in personal existence and ways of relating to them through ontological prayer that are beyond the capabilities of the freedom made possible in Freudian therapy. [Cf.p.120]

## A Philosophical Prophecy of the Nature of Personal Freedom

Prior to philosophical prophecy it was generally presumed, whether awaringly or not, that whether or not persons had freedom was determined by the social and political environment in which they lived. This presumption determined the outlook of persons in general, whose thoughts and activities with regard to freedom, if and whenever and to the extent that they felt their freedom was circumscribed and they desired to increase and enhance it, attempted this by focusing their attention and activities exclusively on social and political change without proceeding on the basis of a personal awareness of the only way it is possible for personal freedom to, in Reality,

take place .

This is revealed in the *phenomena* in personal existence and can only be discovered and comprehended whenever and to the extent that persons engage themselves in making a visionary *phenomenological* investigation into and of their very own personal ontology and discover who they themselves Really Are in their very own ways of Being-themselves *essentially*. [Cf.p.119]

Freedom is inherent in personal ontology. Yet, though always *there essentially*, this personal freedom is often, at the same time, lost in ways and needs to-Be found , to-Be regained. Inherent in this personal freedom in personal ontology is its Being- attuned to all behavior and every way of persons Being who they Really Are. The way toward and into persons finding and nurturing and maturing and fulfilling their own personal freedom is to be enabled in Divine light to attune themselves into the *phenomena* in and of their own personal freedom in their own ways of investigating and expressing and overting this freedom *phenomenologically*. (P&P, Vol. III, Ch.13, p.10) [Cf.p.119]

Inherent in personal freedom is personal truth. Traditional philosophy has attempted to solve the problem of the nature of truth factually by theories of correspondence and coherence and pragmatism. The problems substantially insoluble of these partial and *dualistic* approaches are seen in their partiality in the *transcendence* of Being-in truth personally.

Personal truth is always in persons, from which factual truth arises. Being-in-truth personally is a personal way of Being which is primordially true . The essential character of Being-in truth personally is existential; that is, it is persons own ways of being themselves in each other in their existence. In this Being-in truth personally , persons own ways of being themselves in each other are not essentially comparable with one another in a truth relationality and in a value hierarchy in which persons own ways of Being themselves essentially are more valuable or more true than another s. (P&P, Vol. I, Ch.2, p.36)

The overt character of behavior in the sense that it makes Being-in personal truth (righteousness) a possibility is grounded in freedom. An essence of personal truth is freedom and an essence of personal freedom is personal truth. But in traditional philosophy this is considered to abandon truth to the caprice of man. Traditional philosophy, therefore, regards the essential nature of truth as such which holds sway over man to be something imperishable and eternal and as such something that can never be founded on the transitoriness and fragility of humankind. How, then, can the essence of truth possibly have a stable basis in human freedom?

But personal truth in personal freedom is not the mark of some correct abstract proposition made by a human subject with respect to an object and which then in some way or other, precisely how is not known counts as true . Personal truth in personal freedom is rather the revelation of personal *phenomena* through which these phenomena become overt . This revelation is appropriate in personal appropriation of who persons themselves Really Are. But as in the hope of abstract philosophical logic, this appropriation can never be placed in front of us as an object in the sense of then being able to point it out by an objective observation and demonstration , since personal truth in personal freedom is person s own ways of bringing themselves in and through Divine light into their own most appropriate ways of being themselves in their own appropriate time and place and way , which is not completely or primarily publicly observable. (Vol. II, Ch.2, p.18)

The indication in traditional philosophy of the essential connection between truth as righteousness and freedom being something imperishable and eternal and as such abstract, or common sense philosophy, which is content to let pass under the name of freedom the random ability to do as we please, are not that in which personal truth and freedom are appropriately grounded.

The essence of personal truth is revealed in personal freedom. This is the existent, revelatory letting-Be of who Is . The phrase letting-Be of who is does not, however, refer to indifference and neglect, but to the very opposite of them. To let someone Be, in this way, is in fact to have something to do with them. This is not to be taken merely in the sense of pursuing, conserving, cultivating and planning some actuality, causally or casually met with or sought out. To let who is-Be who they are means participating in a persons overting in their overtness, in which every thing that Is always takes up its position and which entails such overtness.

No person is inert. All persons are always overting , so there needs be no concern that letting a person Be will mean the person will therefore be inert. Every overt mode of Being a person and of behavior vibrates with this letting-Be , this personal truth in personal freedom, and, as such, in this way a person always relates himself to this or that actuality. In the sense that personal truth in personal freedom means participation in the revealment of who-Is , this is attuned to all behavior and every way persons Are who they Really Are. (Vol. III, Ch.13, p.10) From the perspective of scientific biology my life consists of the proper functioning, or the malfunctioning, of the various parts of my physical body. Physical fitness is taken to be a way to insure this proper functioning of my biology. But in the central themes of a philosophical prophecy of inner freedom, the structure of my life is such that it can shrivel away until it is no longer interested in Really Being Alive , in spite of being physically fit. This situation in my life occurs whenever and to the extent that I

## CHAPTER 12

### *Thomas Jefferson Partaking of the Tree of the Knowledge of Good and Evil in The City of God*

Denominational Christianity presumes The City of God to be locatable in terms of ordinary everyday geography. Philosophical prophecy is enabled to Realize that the location of The City of God is only possible in terms of ecstatic-spatio-temporal and transcending-subjective-objective personal bodily existence. That is, The City of God is wherever and whenever persons are-Being City of God-persons in their personal existence in heaven-earth fusion. For Thomas Jefferson, his Being-in the City of God was, in terms of locating his ways of Being-in The City of God in his ordinary everyday geography was Monticello and Philadelphia and Paris.

### Moral and Ethical Flexibility in contrast with Inflexible Denominational Dogmatism

From childhood on, Jefferson was exposed to the inflexible denominational dogmatism of the Anglican clergy. Somehow, in varying ways and degrees in and from his cosmic-genetic *nature* in his revolving instinct and intelligence , Jefferson was aware of aspects of the destructivity of the inflexible denominational dogmatism of the Anglican clergy. From their point of view, and at times that of the society of his day in general, Jeffersons creative flexibility was taken to be religiously heretical and socially inadvisable and unjust and not wisdom.

Jefferson was way ahead of his times and their accruing Christian tradition from millennia in the past by Realizing in some degree of his cosmic-genetic revolving instinct and intelligence that no two persons are exactly alike, either in their cosmic *nature* or *nurture* in the midst of their living environment. This being the case the needs and desires and personal possibilities to-Be engaged in the creation of this lives is never exactly the same.

The abstract and therefore *impersonal* generalizations of ethics (theory) and morality (practice) that traditional denominational Christianity forces persons to conform to cannot, therefore, meet those moral and ethical needs of each person individually and in various groups which are above and beyond those which can be fulfilled by traditional Christian denominational moral and ethical requirements for persons to be good and overcome evil , and what they could understand or accept. Jefferson s moral and ethical *flexibility* was designed by him in his Religious way of life to account for and attempt to assist in their fulfilling the differences in their personal needs and desires of persons in their personal existence.

### The Philosophical Faith of Jefferson in the God of Justice

Being unique in his religious faith in the situation of his life in Revolutionary times his view of the God of Justice was also revolutionary. In 1800 Jefferson introduced legislation in the Continental Congress that would make all territories becoming states from 1800 on would be states free from slavery. Though six states voted in favor of the legislation it was defeated by one vote and his own state of Virginia had voted against it.

The French historian Demeunier corresponded with Jefferson and noted the irony that his own state had voted against his legislation. In his reply to Demeunier he expressed his unique view of the God of Justice.

What a stupendous, what an incomprehensible machine is man! Who can endure toil, famine, stripes, imprisonment or death itself in vindication of his own liberty, and the next moment be deaf to all those motives whose power supported him thro his trial, and then inflict on his fellow men a bondage, one hour of which is fraught with more misery than ages of that which he rose in rebellion to oppose.

But we must *await with patience* the workings of an overruling providence, and *hope* that that is preparing for the *deliverance* of these our suffering brethren. When the measure of their tears shall be full, when their groans shall have involved heaven itself in darkness, doubtless a God of justice will awaken to their distress, and by *diffusing light and liberality* among their oppressors, that they are not left to the guidance of a *blind fatality*. (TJ p.232)

Jefferson never spoke specifically of the bigotry of the clergymen but his observations were more generalized. As a lawyer, and now critic of the whole Virginia legal code, he had learned that heresy to the Church of England could be punished by death, that denial of the Trinity was punishable on the third offense by three years in prison, that freethinkers and Unitarians could be declared unfit parents and deprived of their children. He had come to believe deeply, with John Locke, that religion consists in the *inward* persuasion of the mind, that *the care of every man's soul belongs to himself*, and that no man should be abused because his hair is not of the right cut.

Abolishing the power of the Anglican clergymen now became a private crusade occupying enormous reserves of his energy. It was the toughest of all his battles in the Virginia assembly, and winning it, which took some years, gave him such special satisfaction that he counted it one of the three greatest achievements of his life. The measured cadences of his famous Bill No. 82 demanding the total separation of the anciently meshed powers of church and state rank second only in world impact to those of his Declaration of Independence.

Almighty God hath created the mind free To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves and abhors, is sinful and tyrannical Our civil rights have no dependence on our religious opinions, any more than our opinions of physics or geometry. (TJ pp.154-155)

Again, while a member of the Virginia Legislature, Jefferson introduced Bill No. 82, with many innovative reforms for the State of Virginia. Though many of them were rejected at the time as being too visionary and impracticable and inappropriate for the state and were only adopted in the state and the nation years later, some during and after the Civil War.

Reversing the power of the Anglican clergymen became a private crusade occupying enormous reserves of his energy. It was the toughest of all his battles in the Virginia assembly, and winning it, which took some years, gave him such special satisfaction that he counted it one of the three greatest achievements of his life, along with his book *Notes on the State of Virginia*, and was second only in world impact to those of his Declaration of Independence. In spite of the failures in the legislature of much of Bill No. 82, his immense labors resulted in the passage of a bill partly curtailing the power of the established church to stifle dissenting sects. (TJ pp. 155,157)

*allow* my imaginative and creative powers to-Be dissipated, either by myself alone or in combination with the influence of another on me. I seem to myself to be dead ; I drag myself along; I seem to have outlived or abandoned or never discovered my *living self*. This is our *lapsed* state; we are in danger of falling into it under the influence of weariness or grief or allowing ourselves to be under the destructive power of others who are incapable of comprehending and participating in letting us Be in our own personal truth in our own personal freedom.

Many roads can lead to it; what began as a creative activity becomes a mere professional or household routine; the interest that I take in events, when for instance I allow myself to become weary from overdoing it, can become blunted and flat and stale. My sense of Really Being Alive is a fluctuating thing . Again, to Really Be Alive is to be enabled in Divine light to find , to regain, our personal truth of who we Really Are in our personal freedom. (P&P, Vol. III, p.6)

## ***The City of God***

O Lord,

thy cities which may become holy

remain a wilderness, Zion

a wilderness,

Jerusalem desolate;

our temple sanctuary which may become holy and glorious,

is desolate

and what we cherish is in a ruin. (Isa.64:10-12)

I say of Jerusalem,

She shall be inhabited by the living

even though now here people are in

desolation and

in a stupor of thought and feeling. (Isa.44:26-28)

Awake, awake, put on your strength, O Zion,

and all of you who aspire to dwell in Zion,

put on your loveliest garments, holy city of Jerusalem.

Arise, arise, captive Jerusalem, shake off the dust; loose your neck from

the collar that binds it, If you will faithfully

come in to me I will redeem you from your captivity. (Isa.52:1-6)

Envision Zion Cities, cities of sacred temple feasts;

let your mind's eyes rest on them, and

lands and cities of my people

of peace and comfort and joy. (Isa.33:20-24)

Him that overcometh will I make a pillar in the temple of my God; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. (Rev.3:12)

And I saw a new heaven and a new earth. And I, John, saw the holy city new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. And he said unto me, I am Alpha and

Omega, I will give unto them that are athirst of the fountain of *the water of life* freely. (Rev.21:1-6)

And he shewed me a pure river of *water of life*, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, there was *the tree of life*; and the leaves of the tree were for *the healing of the nations*. Blessed are they who do the commandments of Alpha and Omega, that they may have right to *the tree of life*, and may enter in through the gates into the city. (Rev.22:1-2,12-13)

## Conceptions Related to The City of God of the Triumvirate Plato-Augustine-Freud

Though only Augustine of the triumvirate specifically used the expression The City of God, nevertheless, Plato-Freud embodied precepts that were of City of God orientation. The sacred or holy city passion of Plato-Augustine-Freud is instructive toward Next Dimensional Man envisioning of the nature and meaning and significance of The City of God in heaven-earth fusion and are preparatory to philosophically prophetic considerations of The City of God.

### Plato

Plato was in Eros-Love with Athens, The Polis, The City. For Plato, philosophical knowledge is loving knowledge, and to love is to know. Philosophy is not only wisdom but *love of wisdom*, which is in the *heart* of what was for him the City of the Gods.

In some significant sense the heaven-earth spirit of Michael-Adam-Abraham also became and becomes the heaven-earth spirit of Michael-Adam-Abraham-Plato; namely, His-Their magnifying the spirit of *blessing families* into *blessing the polis* in such a way that it becomes *The Ideal State* and then magnifying *blessing the families* of The City of God and The Ideal State in such ways that in this heaven-earth spirit, *all the families of the earth shall be blessed*. [Cf.pp.37.43]

In the *Timaeus*, Plato asks why the Creator made this world. The main reason was his goodness: He was good, and the good can never have any jealousy of anything. And being freed from jealousy, he desired that all things should be as like himself as they could be. This is in the truest sense the origin of creation and of the world, as we shall do well in believing on the testimony of wise men. [Cf.p.51]

The dialogues imply that Plato accepted in some way the traditions of the Homeric Zeus and the Gods, without however the crudities of the beliefs of earlier Greeks as reported in Homer.

Not willing to simply give up on Athens in the days of its atheistic deterioration, Plato established a sanctuary for continuing visionary academic pursuits, the Academy. It has been identified to be a school of visionary views and systematic philosophical investigation which provided the background for *dialogue*, devoted to cultivating philosophical wisdom. [Cf.p.97]

Carrying on the endeavors of Socrates to assist persons to cultivate wisdom, Plato attempted to cultivate *aretae* in himself and assist others in this. Socrates awakened him to the one thing that is important: to *care* for your soul by leading the right life of *aretae*, oriented *toward eternal being*. *Aretae* relates to the qualities of justice, courage, wisdom, prudence, piety, magnanimity, virtue, and thus to find and be fulfilled in the epitome of all *aretai* in the City of the Gods. [Cf.p.97]

The philosophy of Plato was a philosophy *Being-Toward* The Creation of Life and as such made a pivotal contribution to the evolution of the Creation of Life through his instinct for, revolving into intelligence, and philosophical awareness of the necessity of *Ideas* being involved in and a necessary component in the creation of life. When Plato's philosophy of the Reality of the existence of Creation-of-Life *Ideas*, available from heavenly realms in heaven-earth fusion, become translated into persons' lives, then they become enabled to benefit from the heritage of the philosophy of Plato in the Creation of their own lives in the City of the Gods. [Cf.p.98]

### Augustine

After his conversion Augustine henceforth lived in the community of the Roman Catholic Church, which was grounded in historic revelation. For him, no longer was he a cosmopolitan individual guided by the Stoic *logos* (word), but a citizen of the City of God, guided by the *logos* (*word*) that is Christ on the cross. [Cf.p.47]

What few realize is that there is a cosmically significant bond between Plato and Augustine that neither one

Being-born *anew* continually, their very own *temple* they *embody personally* in their very own personhood in their very own worldhood.

This bonding includes such a cosmically-deep creation-power *temple*-Love for them and, as and to the extent they become like him, for all *temples*-Being-persons Being-in dwelling in their very own temples, to never give up his personal possibilities of Being-in his and their cosmic creation-of-life patience-power. All this involves and is persons *gently* probing *intercessorily* into and discovering those ways in persons, however infinitely small they might be, where their creation-of-life may possibly take place in personal *appropriation*. (III:Ch.24, pp.29-30) (III:Ch.14, pp.11-12)

### Appropriation

In their lostness and fallenness away from who they essentially are in their very own personal rhythms and attunements, persons are involved in varying degrees of inappropriate scattering in and of their lives, and thus are often motivated by inauthentic hopes in which anxiety is at times manifest in various ways. Coping with this anxiety, some may become stimulated to work toward bringing themselves back from this lostness and fallenness into creative appropriation in their lives. The most appropriate gathering from this scattering is that in which persons, in varying degrees, become authentically and currently individualized and grouped together and universalized in those combinations of personal existence which are appropriate; it is the appropriation of, or an approximation of, their most appropriate boundaries in their personal existence. This is or may become the maturing process of persons most appropriately identifying and Being-in their most appropriate ways of life, in various combinations of Being-in-each-other-personally in their personal existence.

The appropriation and appropriating the appropriateness of what is appropriate in personal presence is the *presencing* and allowing-to-Be-present personally, the *essential* nature and character and personal rhythms and attunements in our personal existence. This appropriation always tends toward and to draw forth from boundless concealment, Realities in our *personal presence* which are appropriate to be revealed in ways these revelations are appropriate. (III:Ch.22, pp.12-13)

### Jefferson's Concerns about the Christianity in the Established, the Anglican, Church

It was customary for plantation families of financial means in 18th century Virginia to send their children to boarding schools for their education. When Jefferson was nine his father determined that he should have a classical education and sent him to Dover Church, where a Reverend William Douglas taught Latin, Greek, and French. For the first two years after his father's death, when 14 and 15 years of age, he went to school in Fredericksville. The five weekdays he spent with a dour Anglican clergyman, James Maury, who had eight children of his own and boarded a half dozen students to keep his family solvent.

Maury was hotly aggressive in defending the rights of the Anglican clergy, believing them to be a necessary and essential part of the political system of the nation. Maury hated the Scots in Virginia colony, calling them raw, surly and tyrannical, and abominated as dupes, deceivers, and madmen the New Light ministers, leaders of small evangelical sects that were threatening the power of the state church. In daring to insult divine authority, he said, they were no better than the false priests of the Old Testament who had been swallowed up by an earthquake. (TJ pp.44, 49-50)

Jefferson lived with this clergyman when he was 14 and 15, the great adolescent rebellion years. He developed his kind of hostility toward the whole Anglican Church. And the contrast between this clergyman, who called the speeches of dissident ministers the frantic ravings of fanaticism, or artful fictions of imposture, and his own father, who had believed in freedom of the mind, generated his own kind of hostility that had permanent consequences in America. No other statesman of his time would match Jefferson in his kind of hostility of the established faith, the Anglican Church. (TJ p.50)

In 1776 Thomas Jefferson was a member of the Virginia legislature and had thrown himself into a flurry of legislative activity in Williamsburg, introducing a whole galaxy of reforms to make Virginia a thoroughly democratic state. His legislation included land reforms thus smashing at the power of the Virginia gentry and extensive revisions of the antiquated criminal codes and reforms dealing with the separation of church and state.

Remembering with dissatisfaction his years in private schools with Anglican clergymen, he proposed a state-wide system of tax-supported elementary schools, secondary schools for the ablest students, and a system of scholarships for the highly talented, and their education at the college level. He proposed a state library, and the reform of the curriculum at William and Mary College to transform it from a divinity school to a modern college, with emphasis on science, mathematics, and modern languages.



frightening blessing to religious men, disturbing as it did the age-old concept that illness was still a manifestation of God's intentions, if not a punishment for sin. What did the will of God have to do with death, whether from smallpox or in childbirth or any other cause? This was a question Jefferson certainly faced head on, his Deism providing comfort in place of one of man's oldest superstitious consolations in the perennial trauma of mourning. (TJ pp.168-169)

On occasion, the difficulty of Jefferson's situation in life in-Being a deep-seated philosophical advocate of freedom from slavery while at the same time being a slave owner, he slipped into and anxiety that rarely came to him. In the *Notes* he wrote about the moral depravity of the statesman who permits one half the citizens thus to trample on the rights of the other, transforms those into despots, and these into enemies, destroys the morals of the one part, and the *amor patriae* of the other. And in so writing he seems to have been seized with an anxiety that came to him rarely, the anxiety of a punishing and avenging God. Should such a God decree that there be a revolution of the wheel of fortune, there is not doubt in Jefferson's mind He (God) would be on the side of the slaves.

And can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gift of God? That they are not to be violated but with his wrath? Indeed, I tremble for my country when I reflect that God is just: that his justice cannot sleep forever: that considering numbers, nature and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events: that it may become probable by supernatural *interference*! The Almighty has no attribute which can take sides in such a contest. (TJ pp.199-200)

But we must await with patience the workings of an overruling providence, and hope that that is preparing the deliverance of these our suffering brethren.

When the measure of their tears shall be full, doubtless a God of justice will awaken to their distress, and by diffusing light and liberality among their oppressors, manifest his attention to the things of this world, and that they are not left to the guidance of a blind fatality. (TJ p.232)

At the death of his beloved wife Martha, Jefferson wrote, If there be beyond the grave any concern for the things of this world, there is one angel who views these attentions with pleasure and wishes continuance of them while she must be compassionate with the miseries to which they confine me. (TJ p.212)

This philosophy of religion of Thomas Jefferson was a precursor and pivotal building block to the philosophical prophecy of *intercession*.

### ***Divine Intercession and Being-in Temple “Love” Hierontologically***

When the interpreto-translation of apocalypse -scripture matures in Divine enlightenment creation-power, a striking revelation takes place; a common way that persons are *idolatrous* is concluding, in varying degrees of awareness, that God *intervenes* in the affairs of man; that is, persons are often involved in *not distinguishing* Carefully between interference and Divine *intercession*.

Jesus Being Christ embodies His Holy Spirit of *intercession*, which is the presence of Divine Enlightenment *always* around and about, in gentle touch, within persons, building (high)ways for persons to follow toward and in to their creation of their Becoming evermore fully alive. Being-*intercessory* is not possible through being angry or apart from Being-*gentle*. Central to a philosophically prophetic consideration of the *temple*-orientation of Jesus Being Christ was and is his bonding to the old and new Jerusalem *temple* in heaven-earth fusion, apocalyptically.

There is and has been much *idolatry* in Christianity throughout Christian history, and in all world religions; and whenever and to the extent that persons think, whether awaringly or not, that God intervenes in the affairs of men, which he *never* does, this is *idolatrous*.

Apocalyptically means that the old and new Jerusalem temple are not accurately and adequately simply and exclusively identifiable with the temple in Jerusalem where Jesus taught on those sabbath days when he was in Jerusalem for holy days, nor with the mental images some people have of the temple in the New Jerusalem in heaven, though they are involved in ways persons would not be aware of without comprehending envisioningly the meanings in and significance of Jesus cleansing the temple, sometimes in Galilee and in Judea and in Perea or *wherever-whenever* cosmically he-was-as-having-been-and-will-be *cosmically* helping persons enter and dwell-in, through prophetic faith and prophetically gentle repentance and

of them were aware of during their mortal life times, namely, their philosophically visionary insight and bonding into, for Plato the sacred city Athens, for Augustine The City of God (Rome). They attempted to do what they could to understand what their sacred city was and what they should do to attempt to work toward its establishment in the mortal world. (Cf.p.48]

Whatever his limitations in his situation in life, Augustine's life was dedicated to the establishment of the City of God, including his defense of Rome as being the core place for this to be taking place, against the charges of non-Christians that the reason the life of Rome was threatened by the pagan savage tribes was that the pagan Gods of Rome had been forsaken in favor of the Christian God.

For Augustine, The City of God was a city of faith in the true God by the citizen inhabitants being the beneficiary of the *inner light of eternal reason*, above and beyond the capabilities of traditional philosophy alone. In other words, the City of God is inhabited by persons with true faith in and reverence for God. [Cf.pp.51,101]

### **Freud**

For Freud there was a strong bonding and almost mystical attraction for him to the University of Vienna where he was determined to receive his medical degree as well as to attend other lectures and classes in several fields of study, and particularly philosophy. His sweeping curiosity and his preoccupation with research kept him from obtaining his medical degree in the usual five years.

Again, there was an almost mystical feeling in Freud that Vienna was the special city for the establishment of the new and controversial field of psychoanalysis; especially since it was too iconoclastic, avoided traditional religious faiths including Christian and Jewish and was too disdainful of apologetics. Vienna had its share of anti-Semitism but it is a fact that nearly all the first psychoanalysts were in Vienna and were Jewish. Their society in Vienna permitted them to train as physicians but did not let them feel very welcome among the conventional medical elite.

During the 2nd World War, Hitler's Nazi forces eventually invaded Vienna and took control of the City. The anti-Semitism of these Nazi forces placed Freud's safety in danger. Friends and protégés world wide urged Freud to maneuver an escape from Vienna and emigrate to London, a location friendly to him. For a year or so Freud declined these suggestions and invitations, due to both his loyalty and devotion to Vienna as well as his insistence on his freedom and need to stay in Vienna in spite of the dangers of the Nazi occupation.

Eventually Freud did escape Austria through somewhat harrowing maneuvering and established a temporary residence in London and this freedom allowed him to spend this time conferring with psychoanalysts world wide in the interest of advancing this profession. As soon as possible he returned to Vienna and resumed what he considered to be the sacred calling of healing those with illnesses susceptible to his healing therapies, especially as founded in and spreading internationally from this center city of psychotherapeutic healing. [Cf.pp.68, 77-79,90-92]

### ***The City of God from the Perspective of Philosophical Prophecy***

Modern man who is acquainted with and gives thought to the expression The City of God or The Holy City typically does so subjectively and objectively with their usual distortions. Consequently they suppose that when John saw the holy city new Jerusalem coming down from heaven and when, at some time *in the future*, the New Jerusalem really does come down from heaven it will be a publicly observed event just like the picture in their minds shows that it will be. Persons who want to refine their understanding of The City of God may do so by immersing themselves in the perspectives of a Philosophical Prophecy of The City of God.

What persons are unaware of is the Reality that the new Jerusalem coming down from heaven as and that John saw, he saw apocalyptically hence the name of the book in which this was written is *Apocalypse*, not Revelation as it appears in current translations and the new Jerusalem, the holy city, the city of holiness, the City of God, *Always* Is-as-Having-Been-and-Will-Be existing and occurring in heaven-earth fusion.

In Reality, this coming down from heaven is revealed in segments, here a little and there a little, line upon line and precept upon precept in to persons who desire to and are becoming holy and are therefore the citizen-inhabitants of the city of Holiness. The *location* of the City of Holiness then is everywhere everywhen, and in the ways, that persons are becoming holy. Features of this holiness are incorporated in the inspiration of Plato-Augustine-Freud: a city of *Eros-Love* and creatively blessing of persons and families; of reverence for God(s); of learning *aretæ* (virtue) and Care for the soul; of creative *Ideas* through the inner light of Divine-eternal reason; of freedom from oppression and of therapeutic healing from life

threatening illnesses.

The way to find and mature and fulfill becoming citizen- inhabitants of The City of Holiness is by *overcoming* all obstacles to becoming a personal pillar in the temple of God in the holy city by partaking freely of the river of *the water of life* and *the tree of life* in the midst of the garden in the city. Living in this philosophically prophetic *mythology* is made possible in personal-Reality by creative *faith* in oneself and God, in fellow travelers, by creative *repentance* and by *being born anew* in heaven-earth fusion by the water and spirit of the river and tree of life.

Classical prophecy, Isaiah and The Book of Revelation for instance, is *apocalypse*, that is, is envisioning the meanings in and significance of *the essence* of sacred ecstatic-spatio-temporal history. Apocalypse sees beyond personal existence as a *dualism* of alternative opposites into salvation reality as *multidimensional personal possibility*. For *apocalypse* heaven and earth and hell and spirit and body and flesh are taking-place in the same multidimensional *cosmos*-way - place. Awaringly-comprehending this is a province of unveilings of person's expanding *apocalyptic* wave-length-frequency-spectrum-band reception-of impulses and beams of the *inner light of eternal reason* in Divine enlightenment. (P&P, Vol. II, Ch.5, p.47)

## Creative Prophetic Faith

Creative prophetic faith in those desiring to and becoming citizen-inhabitants of The City of God is *essential* to *Being-toward* and *Being-in* The City of Holiness. Creative prophetic faith is founded and nourished and matured in answer to ontological prayer. Ontological prayer is those requests for Divine enlightenment emanating from the depths of personal ontology, that is, from the depths of who they themselves *essentially* Are in their own most essential ways of Being-themselves; answers being *revelations* guiding persons in to becoming themselves *essentially*.

Whenever and to the extent that persons find and cultivate and dwell in who they themselves Are essentially, they may then come to understand accurately and adequately in one way or another in prophetic faith their own personal possibilities as grounded in their own Being-possibility. One's Being-there in prophetic faith in their own personal possibilities essentially and finding themselves there in them affirms this, since they then Really continually point to themselves and come to themselves as such.

The personal existence of man is an embodiment in and as such is a revelation of this Being-personal-possibility in and of himself and to others and is so comprehended when envisioned through the eyes of philosophically prophetic faith. Whenever and to the extent that persons envision themselves to-Be their own Being-possibility, this is the foundation of and at the same time may Be nourished and nourishing in-Being-in ontological prayer and is also foundational in that personal ontological security necessary to provide the stamina and incentives to find and dwell awaringly and comfortably in their own personal prophetic faith. (P&P, Vol. III:Ch.22, p.16)

## Sin and Creative Repentance

A primary obstacle hindering persons from becoming aware of their personal possibilities of entering and dwelling in realms of prophetic faith is sin. Sin is a person's imposing on (by hindering) oneself and at times another from Being and Becoming who they themselves Are essentially.

A consequence of sin is hardness of heart, which is that frequently hidden but often overt *phenomenon* of persons covering up their weaknesses and denying and hiding them from themselves and others. Its tragedy lies in the simultaneous obscuring of their glory of turning (repenting) their weaknesses into their personal strengths, gently. Creation-of-Life repentance requires a persons mapping and logging their personal weaknesses and strengths. What creative mapping and logging does for persons is to assist them to find and fulfill their own personal value and glory to the extent that they *overcome* their hidden or overt embarrassment about their weaknesses and they are no longer a problem and are converted into Being their strengths.

Intense repentance tends to be a result of persons being self-demeaning. Gentle repentance is the mechanism through which persons may be and are uplifted and soar into the heavens of the Joy and Peace of dwelling in their own personal and non-comparable value, which is prerequisite to dwelling in that personal spiritual environment in which prophetic faith is fostered and grows into dwelling in the Joy and Peace and to this extent Are in The City of God.

The cosmic purpose of persons mapping and logging their strengths and weaknesses is to

## Jefferson's 'Envisioning' Limitations of Traditional Christian Views of God and Atheism

From the perspective of traditional Christianity, Thomas Jefferson was thought to be and accused of being an atheist. This is understandable when a philosophically prophetic comparison is made between the refinement of Jefferson's views of the nature of God and the value and yet limitations of the introductory views of traditional Christianity regarding the nature of God.

From the perspective of sublimated or in some instances overt views of persons under the influence, in various ways, of traditional Christian views of God and religion and sublimated or mistaken use of Aristotelian logic, some of Thomas Jefferson's philosophically oriented and refined envisioning seemed to be irreligious and atheistic and non-Christian and contradictory. Jefferson's revolving instinct and intelligence toward and in, in the language of philosophical prophecy, *correlating philosophical essencing* and *awareness* of the both and feature of Aristotelian logic, was not, as has not been well understood apart from philosophical prophecy, contradictory.

One of the precepts of Deism in general and Thomas Jefferson in particular: God does not *interfere* in the affairs of mankind. An event in Jefferson's life involved here occurred at the time of the retirement of George Washington after his 2nd term as President of the United States, and his masterful farewell address given on Dec. 23, 1783; and the retirement of Benjamin Franklin from public life. During the succeeding months Jefferson sorely missed Washington and Franklin, who he said, never spoke over ten minutes, and then laid their shoulders to the great points, knowing that the little ones would follow. He was appalled at the waste, indolence, and garrulity of most of his congressional colleagues. Years later, in old age, he described this in his unfinished *Autobiography*: Our body was very contentious. Day after day was wasted on the most unimportant questions. A member would rage on in debate and a copious flow of words. (TJ pp.228-229)

Jefferson now demonstrated, as in June 1776, his phenomenal capacity for concentrating on the great points, or in the language of philosophical prophecy *essencing* the great points and their creative relationship with each other. Jefferson's legislation in Congress provided that after 1800 there should be neither slavery nor involuntary servitude in any newly created state. It took seven states to carry the vote; Jefferson got but six due to the illness of a Congressman sure to vote for it and Congressmen who were absent and did not therefore influence the vote in favor of freedom for slaves.

In his disappointment Jefferson noted that The voice of a single individual would have prevented this abominable crime from spreading itself over the new country. Thus we see the fate of millions unborn hanging on the tongue of one man, *and Heaven was silent in that awful moment!* When Demeunier noted that Virginia had failed to enact any kind of legislation for emancipation in 1785, Jefferson's own feelings included a reverence for God and at the same time a conviction that he should not abandon his long held philosophy that the belief of others that God *interfered* personally in the affairs of men was a primitive feature of traditional Christianity. (TJ pp.250-251)

At the same time it had been the case, which he did not repudiate at this time, that his conviction during the Revolutionary War in 1774 that he should sincerely continue to maintain in appropriate ways and times his views when, after the Boston Tea Party and the subsequent blockade of the port of Boston and the abolition by the British of all local government by colonists, he called on the House of Burgesses in Virginia to appoint a day of fasting and prayer asking divine Interposition to avert the Evils of War. On the surface, these two aspects of the Religion of Thomas Jefferson would seem to be contradictory, but he apparently was aware of the philosophical refinement of the difference between the *interference* and the *interposition* of God. (TJ pp.1133-114)

This philosophy was apparently both the forerunner of and also developed from Jefferson's philosophical reflections on the death of several of his children and his awareness of the superficiality of the Christian tradition accepted in the 18th century society of the times.

Though Jefferson had a history of retiring from the Legislature in mid-term, He was extremely conscientious about attendance when Martha was with him in the autumn of 1776. But in the spring of 1777, when she was not, he remained in the legislature only 16 days out of the eight-week total. Again, however, the abandonment had to do with personal tragedy. Martha bore a son on May 28; he lived only until June 14. Jefferson's wife had now lost three children, two sons and a daughter. Only the sturdy Patsy, age six, had survived. (TJ p.157)

The deaths of children, commonly attributed to the will of God, came to all classes. That the loss of one's children, however related to God's judgments, sometimes brought on insanity in the mother was an eighteenth-century psychological insight with which Jefferson had to reckon, in addition to other superstitions.

The coming of inoculation against smallpox, which Jefferson advertised with enthusiasm, had proved a

Jefferson, chilled by this choice of a hero, took pains to repeat the story for history.

When Jefferson took office, he found Hamilton acting very like a prime minister, directing, commanding, and interfering without apology in every aspect of government, including foreign affairs. Hamilton had over a hundred men working for him in New York, and additional excisemen all over the nation. Jefferson began with a staff of five. It is small wonder that he described Hamilton as a colossus and complained to Washington that the Treasury department under Hamilton possessed already such influence as to swallow up the whole executive powers.

No doubt Jefferson was also concerned that Hamilton would swallow up the whole attention of Washington and the nation would become subject to his fiscal and monetary power and would become a republic devoted almost completely to matters of special interest in banking and finance and would neglect all other matters so vital to the needs of a republic of democracy. He came to believe that Hamilton was giving away Treasury secrets to his friends; what in this generation is referred to as insider trading, for which several prominent financiers and investors on Wall Street have been sent to prison in the last decade. (TJ pp.349-351)

The spectacle of Hamilton's onetime Assistant Secretary of the Treasury, William Duer, cousin to Hamilton's wife, leaving the Treasury in 1789 with a shortage of \$238,000 on his books, and thereafter being permitted to build up and lose a fortune before finally in 1792 going to jail for his speculations, convinced not only Jefferson but a great many other men who were beginning to call themselves anti-Federalists, or anti-monarchists, or Republicans, that Hamilton was himself guilty of speculating with Treasury funds. To his son-in-law Jefferson wrote that the credit and fate of the nation seem to hang on the desperate throws and plunges of gambling scoundrels.

To Jefferson's profound suspicion that Hamilton was a cheat and an embezzler was added a growing conviction that he was responsible also for the nation's galloping fast into monarchy. It could well have been these convictions, and his fear for the damage that Hamilton might do to the republic, more than any other single force, that kept him in government and away from the blissful retirement to Monticello for which he so often pined. (TJ p.350)

Jefferson's concern that Hamilton might indeed one day rule as hereditary monarch surfaced in a remarkable line, "I hold it to be one of the distinguishing excellences (in Plato *aretæ*-virtue) of elective over hereditary successions, that talents which *nature* has provided in sufficient proportion should be selected by the society for the government of their affairs."

## The Religion of Thomas Jefferson

Many philosophers in the 18th century in Europe were philosophers in and of what was referred to as The Enlightenment. This was an era of the discovery of many of the values of science, the patriarch being Sir Isaac Newton, a pivotal giant in turning persons away from superstition and toward scientific, that is objective, observations and experiments into and of the nature of objective reality. Many participants in The Enlightenment were scientists without being philosophers, but those with philosophical dispositions and interests saw the value of adopting the spirit of The Enlightenment in overcoming the superstitions, and particularly those involving religion, in the ordinary everyday existence of man so far.

Thinking persons in the American colonies were exposed to The Enlightenment and perceived its value for them. The most prominent American in the late 18th century to participate in The Enlightenment was Benjamin Franklin, who participated through his numerous scientific experiments and discoveries. Thomas Jefferson later became the first and only prominent pivotal American who participated in the Enlightenment as a philosopher as well as a scientist. He studied Sir Isaac Newton in depth and, added to this, in-depth research into the philosophies of Sir Francis Bacon and John Locke. He did not simply adopt their views as an enthusiastic disciple but thoughtfully adopted and then refined their views into his life in ways appropriate in appropriating appropriately their views into his own personal way of life.

## Deism

Deists were philosophers in The Enlightenment who were also religious, but not religious in the same way that traditional Christians, such as John Adams, were religious. When and since Adams found Lafayette's *The Rights of Man* appalling, partially a child of Jefferson's *Declaration of Independence*, especially for its militant Deism, he was expressing himself in-Being a genuinely pious and God-fearing man. Being so is not necessarily bad or evil but is involved in the personal limitations of traditional Christianity, which Deism transcends as exemplified by Thomas Jefferson.

accurately discover the nature of their weaknesses so they may develop ways of converting their weaknesses into personal creative strengths, to accurately and adequately recognize and dwell in their very own strengths and weaknesses and the various miraculous ways in which and how weakness may become converted into strengths which is and involves true conversion in to prophetic faith in the Gospel of Christ. In the midst of this personal conversion one's weaknesses becoming strengths are not remembered to-Be self-demeaning or obnoxious but are remembered to-Be the personal-potential out of which personal strengths may and at these times do arise in glorious resurrection. (P&P, Vol. III, Ch.22, pp.3-4)

## Virtue

The only personal environment in which prophetic faith adequate for Being-toward and dwelling in The City of God can exist is an environment of Being open and bright and clear, which is only personally possible by becoming aware of the nature of and entering into and dwelling in personal *virtue*. Virtue is persons being and becoming enabled to help themselves, and at times others, toward and in to Being and Becoming themselves essentially. In this helping is their being-in the essential rhythms and attunements of their personal existence.

This includes increasing personal possibilities of more and more clarity in being-in the essential rhythms and attunements of personal existence. In this clarity comes the essential meanings and significance of person's ontological existence, in which sin is dissipated. (Vol. III:Ch.22, p.5)

## The Nature of Good and Evil

## Plato

The Good is the creative power that confers being itself. The Good, that which is beyond being, is also called an Idea. But the name is misleading. For the good is distinguished from all other Ideas. They are the static, inactive prototypes or models of the things that are, while The Good is the creative power that confers being itself. [cf.p.40]

The crowning glory of Plato's philosophy of Ideas is the concept of the *Good*. He compared it with the sun in the visible world, the source of all light; so the Idea of the Good is the source of all knowledge. To some extent, the Idea of the Good approaches the status of divinity, for it is the source of Being and superior to truth and knowledge. The Good, according to Plato, not only is the author of knowledge but far exceeds knowledge in dignity and power.

The Good is higher than all truth and beauty. As the creator of both *existence* and *essences* it sustains all Being. Thus we have a three-storied metaphysical universe: first, the sensible world; second, the Ideas; third, the Idea of the Good. [Cf.p. 57]

Much of Plato's philosophy depends on his concept of the *soul*. Teaching the pre-existence of the soul, he explained its existence on earth as due to the fact that it has fallen from its divine status. He believed in *reincarnation*. In Plato we find a very elaborate description of the afterlife. For a thousand years after death the soul retains its personality. The souls are informed that they can choose the type of life they desire. This choice does not involve real freedom, for the life they prefer is determined by their previous existence. The evil man usually chooses an inferior existence, whereas the good man selects a better existence. In the new reincarnation there is no conscious memory of the past. But there is a *continuity of character*.

Plato considered the soul to be superior to the body and made this the basis for his belief in the immortality of the soul. *Death must turn into life*. When death attacks a man, the immortal substance is preserved for eternity and dwells in the company with the gods. [Cf.p.54]

## Augustine

It is God who brings forth freedom in man and does not leave him at the mercy of nature. But in so doing God admits the possibility of a human activity against Himself, against God. God leaves man free; but if man turns against God, only God's help and grace can enable him, through his own acts, to turn to the *good*.

In my freedom for the *good* I am the work of God. My freedom is freedom that has been given me, not my own. I cannot boast of my freedom. It is *pride* to claim credit for what I owe to God. The appropriate attitude is

humility in freedom. If I credit myself with what comes from God, I am cast back into my own darkness. It is *pride* to take pleasure in myself as my own work. Humility is the attitude underlying the truth of all *good* actions. [Cf.p.63]

The bulwark of Augustine's system of morality is Adam's sin, which according to his philosophy, has infected all humanity. Originally, both Adam's spirit and his body were completely *good*, but through *pride* he gave up his divine heritage and fell from his *innocence*. The sin of Adam is expressed in man's sexual lust.

Let them perish from Thy presence, O God, as perish vain talkers and seducers of the soul; who observing that in deliberating there were two wills, affirm that there are two minds in us of two kinds, one *good*, the other one *evil*. They are truly evil, when they hold these *evil* things; and they shall become *good* when they hold the truth and assent unto the truth, that Thy Apostle may say to them, Ye were sometimes darkness, but now light in the Lord. But they, wishing to be light, not in the Lord, are made gross darkness through a dreadful *arrogancy* when they are not in the Lord. Augustine was more direct than Plato in his vigor in attempting to demonstrate that the *soul* is *immaterial*. This vigor regarding immateriality, as well as much of Augustine's philosophy, including the problem of evil and the question of *good and evil*, was involved in his conversion to the Roman Catholic Christian Church, including vigorous acceptance of its doctrine of the Fall of Adam and Original Sin. [Cf.pp.56, 58]

## Freud

The underlying premise of Freud in psychoanalysis is the presumption that to engage in therapeutic healing of undesirable tensions and illnesses in patients it is necessary to trace and discover these underlying problems and work with them. The procedure for doing so is the probing into the past of the patient through the use of psychoanalytic techniques to discover the Real sources (etiology) of their problems.

Freud was impressed by Darwin's anthropology. Darwin had supposed that prehistoric man lived in small hordes, each governed by a domineering, sexually jealous male, who commandeered the desirable women in the horde for himself. Robertson Smith had hypothesized that the ritual sacrifice in which the worshipped *totem animal* is eaten is the essential ingredient in all totemism. One day the brothers who had been driven out got together, beat their father to death, and devoured him. That they should have made a meal of the potent father they had killed, Freud thought, is how these cannibal savages were. This was the *primal crime*.

In the *ambivalence* of the father complexes, the Oedipus Complex, having at once *hated* and *loved* the formidable father, the brothers were smitten with *remorse*, which showed itself in an emerging consciousness of *guilt*. In death, the father became more powerful than he had ever been in his lifetime. What he had previously prevented by his very existence, his sons now prohibited to themselves in the psychological situation *deferred obedience* so familiar to us from psychoanalysis.

All human society is constructed on *complicity in the great primal crime*, which must have ineradicable traces in the history of mankind. [Cf.pp.84-85]

## Correlating the *Mythology* of the Primal Crime of Freud with the Doctrine of Original Sin

In the late 1890s, moving from reality to mythology had saved Freud from the seeming absurdity of the seduction theory as he had previously formulated, namely, that *all* anxiety and neuroses originated from misused and abused sexuality. Freud now agreed that only *some* anxiety and neuroses have origins in misused or abused sexuality. This agreement saved Freud's other and more adequate contributions to neurosis.

But now, though he hesitated over his assertion and dutifully presented the evidence against it, he finally held fast: in the beginning was the act! It did not exactly increase the prestige of Freud's visionary construct that his account of the way the feeling of *guilt* arose should strikingly resemble, of all things, the Christian doctrine of original sin.

In the beginning was the act! was significantly modified with the publication of *The Interpretation of Dreams*, in which he identified dreams as representing *wishes as fulfilled* rather than *acts*. [Cf.p.86]

## *A Philosophically Prophetic Evaluation: the Philosophies of Good and Evil by Plato-Augustine-Freud*

## Plato

foreign countries and sailors and soldiers say when George Washington is referred to merely as the President ? (TJ p.338)

The first break came between Jefferson and Adams in spite of their amiable relationship in Paris. Within 15 months after Jefferson became Secretary of State the two men were becoming seriously estranged. Adams wrote in the *Gazette of the United States* that Man is motivated primarily by a passion for distinction a desire to be observed, considered, esteemed, praised. No appetite of human nature is more universal than that for honor.

Love of knowledge and desire of fame are very often nothing more than modifications of that desire. Deploing the efforts of the French Revolution to impose equality, Adams said bluntly, every man should know his place, and be made to keep it. (TJ p.339)

John Adams was the Vice President under George Washington. What alarmed Jefferson was Adams insistence that there should be no rival for the presidency. To Jefferson it seemed that Adams here was advocating that his own bid for the presidency be made by acclamation after Washington was no longer president.

The issue upon which the friendship of Jefferson and Adams foundered, however, was Adams' continued denunciation of the French Revolution. Adams agreed with Edmund Burke's speeches in Parliament blistering the French Revolution and Lafayette's *Declaration of The Rights of Man*, which Jefferson considered to be in part a child of his own fathering and was compatible with the Declaration of Independence. Adams found *The Rights of Man* appalling, especially for its militant deism, for he was genuinely pious and God-fearing. (TJ P.339-341)

Though Adams went on to protest that their friendship of 15 years still is very dear to my heart, the damage done to it was virtually irreparable. They papered over the breach for a time, but Adams continued to defend the monarchical principle in a republican government, equating political dissent with lawlessness and anarchy. Later, when as president, he approved the Alien Acts and ruthlessly exploited the Sedition Acts, which made a mockery of the First Amendment, Jefferson came to look upon him as a betrayer of the Revolution.

In December 1792 Adams, who had hoped to see Jefferson warmly endorse him as Washington's obvious heir and ease his way into the presidency without a party battle, wrote sadly to his wife, I am really astonished at the blind spirit of party which has seized on the soul of this Jefferson. The break was especially painful to Abigail Adams. The disaffection also tore at Jefferson, who could not really dislodge a solid affection for Adams. (TJ p.342)

## Jefferson's Major Disputations and Disagreements with Alexander Hamilton

Alexander Hamilton had the friendship of the rich and wellborn. He moved among the wealthy merchants of New York and Philadelphia as if he had eaten off silver plates from childhood; he loved to talk about money and finance, and he did it brilliantly. He was listened to with great respect because as Secretary of the Treasury he had more power than any man in the United States except George Washington.

Jefferson preferred the company of scientists and republicans, disaffected with the merchants and bankers for their greed, and counting them secret monarchists and potential subverters of the republic. Hamilton was married to Elizabeth Schuyler, daughter of one of the genuine aristocrats of New York, if, in a definition of aristocracy one needed four generations of Dutch patrons along the Mohawk, plus political power.

The two men were forced to see a great deal of each other as members of George Washington's cabinet, and after only a few months Jefferson was treating the vivacious Hamilton, with only glacial courtesy, which Hamilton found intolerable. Both Jefferson and Hamilton had lost their fathers before becoming adults, the former by death, and the latter by abandonment, a form of illegitimacy. One vital asset Hamilton felt a special need for, as an aristocrat, was legitimacy, which was the one thing that secretly haunted him. (TJ pp.345-347)

That Hamilton did cherish a fantasy of seeing the childless Washington installed as king, with himself eventually crowned as heir, the supreme act of legitimacy, is evidenced by his extraordinary behavior in the Constitutional Convention, where he had shocked his colleagues by advocating a monarchy and had then stalked out of the convention. He had returned at the last moment, to vote for the Constitution, and later his contributions in the *Federalist Papers* had contributed mightily to its acceptance, especially in his own crucial state of New York. (TJ p.348)

Adams and Jefferson believed always that his fatal gesture in the convention was the real key to his political affections, and gave him small credit for his services to the country, aware that he had referred to the Constitution as a shilly-shally thing, of mere milk and water, which could not last. Once when Hamilton visited Jefferson's quarters and saw three portraits on the wall, he asked their identity. They are my trinity of the three greatest men the world has ever produced, Jefferson replied, Sir Francis Bacon, Sir Isaac Newton, and John Locke. Hamilton stared at them a moment and then said, The greatest man that ever lived was Julius Caesar.

learned to read and write or were in the process of learning under Jefferson's mastership. (TJ pp.194-196)

When Jefferson received a letter from Edward Bancroft asking him pointedly his opinion of the value of Quaker experiments in Virginia where owners freed and then hired their own slaves, Jefferson replied, "As far as I can judge from the experiments which have been made, to give liberty to, or rather, to abandon persons whose habits have been formed in slavery is like abandoning children." And he went on to describe in rather vague terms what was essentially a sharecropping experiment he hoped to carry out on his return, dividing his farms into 50 acres each, importing about as many Germans as he had slaves, and settling them together intermingled, with the same education in habits of property and foresight all this planning at the time when emancipation was out of the question.

Still, Jefferson had under his roof in Paris two slaves who were learning to speak French, who counted themselves free, and were thinking of becoming expatriates. James Hemmings, who had served as an apprentice under the cook of the Prince de Conde, also with a *patissier*, was now an experienced chef, and could easily command a salary in Paris. (TJ pp.302-303)

## ***Thomas Jefferson Striving to Lay Foundations of Freedom and Democracy in America***

### **Jefferson's Major Disputations and Disagreements with and yet Respect for John Adams**

In striving to lay foundations of freedom and democracy in the colonies and what was becoming the United States of America, Jefferson was in deep opposition to the institution of Monarchy, especially in England and France with whom he had direct dealings. There were, however, groups of persons in the colonies referred to as Loyalists who were loyal to the British monarchy and George III, king of England. John Adams was basically a monarchist.

Benjamin Franklin had preceded Thomas Jefferson in being in Europe in Revolutionary days and had been well received and was a very popular and attractive American in Paris. Thrust into the circles that Franklin had been in when he was no longer there, Jefferson believed he would never supplant the most popular American in Europe, renowned as a wit and a man of science and founder of the American Philosophical Society. Jefferson himself called Franklin "the greatest man and ornament of the age and country in which he lived."

But Jefferson found that as the author of The Declaration of Independence he had achieved a fame of his own, and he was astonished at the favorable publicity in France accorded his bill for establishing religious liberty. Lafayette, who quickly became his best friend among the French aristocracy, wrote to George Washington, "Liberal ideas are cantering about from one end of the kingdom to another, and to another friend, Mr. Jefferson is one of the most amiable, learned, upright and able men who ever existed, and is much beloved in France for his amiable disposition and much respected for his abilities."

An unconscious aristocrat himself, accustomed as were most slave-holders to the habit of command, Jefferson quickly lost his self-consciousness and mingled with the French nobility and members of the diplomatic corps as if he did indeed have a trace of royal blood. Charmed as he was by the gentle manners of the French aristocracy, Jefferson was appalled at the misery and squalor of the French masses. But Jefferson's aristocracy was of the spirit. He sought out as friends the scientists and *philosophers*, the artists and musicians. (TJ p.244, 247)

In Paris, Jefferson served as gentle mediator between Franklin and John Adams who grated on each other, and now for the first time, in Adam's words, served in utmost harmony. Later Jefferson wrote to Madison that though he had originally remembered Adams as guilty of a degree of vanity and altogether too attentive to ceremony, and though he still found him vain, irritable and a bad calculator of the force and probable effect of the motives which govern men, still this was all the ill which can possibly be said of him.

Jefferson envied Adams, especially his toughness and imperviousness to attack. Indeed the man must be of rock, who can stand all this; being the victim of the blackest slanders in the British press. (TJ p.239)

The diverging political and economic theories of Adams, Jefferson, and Hamilton, by 1790, have been dissected and analyzed by many able historians. They were in disputation over theories of the ideal government and the nation's economy; and they did have diverging views over the nature of man. With the external threat of George III and the Revolutionary War behind them, these close associates of George Washington began disputations among themselves. (TJ p.336)

Though a stout revolutionist, Adams was greatly attracted by some of the trappings of royalty. He thought Washington should have a more prestigious title than merely president. What will the common people of

Philosophical prophecy includes awareness of the existence of revolving instinct and intelligence in personal existence. Instinct is more or less an automatic awareness of the existence of some reality, without Really comprehending the meanings in and the significance of this Reality, whose accomplishment is made possible through enacting intelligence. Somewhere along the spectrum between instinct and intelligence Plato is visionarily aware in great philosophico-*mythological* power of the *Good* Being of great cosmic significance, but in the situation of his time was unable to move his philosophico-*mythology* of the *Good* from being basically an abstract *impersonal* philosophy into persons understanding and experiencing the *personal* ontology of the possibilities being transmuted from the abstract realm of the Idea of the Good into their visionary intelligence of understanding and experiencing personally *The Good* in their *personal* existence.

Plato's cosmic *mythology* is not a scientific or philosophical-dialectical examination of or to convince persons of whether or not *reincarnated* life actually takes place, so much as it is a way to address the personal Reality in which *death turns into life*; and to indicate that when an *evil* man chooses *evil* his way of existing is *inferior* and when a *good* man chooses *good* his way of existing is a *better* existence, possibly leading to *aretae* and therefore virtue and excellence.

Nevertheless, from the perspective of philosophical prophecy another approach for discovering and comprehending the *soul* and consequently the nature of *good and evil* in personal existence to add to Plato's is also possible, in envisioning personal Realities in which the nature of personal responsibility in personal freedom in personal existence are more enlightening.

An elaboration of a philosophical prophecy of the sources and nature of guilt and good and evil is needed for this purpose.

### **Augustine**

Philosophical prophecy is aware of the situation of life of Augustine in the development of his philosophy of *good and evil*, including his massive growth toward his own personhood in his own *soul* and the depth and spirituality of his conversion to Christ and the grace and *good* he experienced personally; pivotal resources for the discovery and growth of *good* in the lives of persons.

Yet, philosophical prophecy, beyond Augustine's awareness and capabilities to think in the refinements of Aristotelian logic, is aware of the Reality of the existence of both *good and evil* in all persons while in the age of accountability, namely, the awareness of memory and conscience working in the Care in and of each person. When Augustine, in expressing his concern about the evil of *pride*, says that "my freedom to turn to the *good* is freedom that has been given me, not my own," his expression is in need of refinements of Aristotelian logic in his thinking.

The difficulty with the philosophy of Augustine is that it is too either/or oriented; either a person is *good* or *evil*. It is likely that the way Augustine accepted his conversion to have been sudden was such a powerful influence in his life that he concluded that this is the standard pattern for the conversion of every person who is converted; and that the *good* he found or achieved in his life was and is the same for everyone experiencing *good*.

In his vigor in attempting to demonstrate the *immateriality* of the *soul*, as well as much of Augustine's philosophy, including the problem of *evil* and the question of *good and evil*, his philosophy was involved in his generalizations beyond the Reality of the particular event of his conversion, which led him to membership in The Roman Catholic Christian Church. Again, in this conversion, Augustine did not then know all that God knows and his views on the question of *good and evil* should be considered in this light.

It is likely the case that generally, conversion does *emerge* gradually in a both/and way in and for, if not in Reality all, converts to Christ. This includes stages of some aspects of a person's life being *good* and some being *bad or evil*. It is also the case that conversion is through *both the grace of God* and the growing merit of the spiritual growth of the person as a component of this grace, on the way toward what Plato referred to as *aretae*, that is, growing and improving virtue, excellence. [Cf. pp.59, 130]

### **Freud**

The underlying premise of Freud in psychoanalysis is the presumption that to engage in therapeutic healing of undesirable tensions and illnesses in patients it is necessary to trace and discover their underlying problems and work with them. This required probing into the past of persons to discover the source of their problems; based theoretically in the Oedipus Complex.

Freud's theory of Oedipus Complex with its accompanying theory of the source and nature of guilt was

dated to the first quarter of the 20th century and since that time has been rejected by anthropologists due to much greater sophistication and extensive research and expertise in anthropological research than at that time. The anthropology regarding the primal mind and the mores of the so-called tribal and savage mind that Freud adopted from Darwin and the anthropologist Robertson Smith to establish his psychoanalytic-philosophy of *guilt* were soon rejected as being incorrect. Philosophical prophecy, therefore, searches for a more adequate way of understanding the nature and sources of guilt and good and evil in mankind. [Cf.pp.85-86]

was when the enemy was within the bowels of Virginia that Jefferson retired from office and it was this retirement, far more than his mistakes when Arnold first invaded Virginia or his own fight over Carter's mountain, that cost Jefferson the esteem of some of his countrymen and stimulated the humiliating inquiry into his record. It was during this retirement that he wrote the book *Notes on the State of Virginia*. [Cf. Index at the end of the Chapter]

Something of his private suffering, the recent loss of a child for example, were dissipated and expiated in the seemingly intellectual exercise of writing a superior guidebook to Virginia. It was for the most part essentially a guidebook for the State of Virginia written by a man of genius. As the book unfolded he wrote not only about Virginia as it was but as it should be one day. He wrote of the superiority of pastoral life, of emancipation of blacks, of general education to improve on the major problem of white illiteracy, of how to vastly improve the legal system, of a perfected constitution and of ways of significantly improving the architecture of the state. These contributions of the book were recognized at the time of publication and were recognized thereafter as a major contribution to the state of Virginia. (TJ pp.184, 192, 195-196)

### **Limitations of Jefferson's Comprehension of Personal Existence in His 'Situation in Life' before the Science of Genetics was discovered**

What Jefferson wrote in the *Notes* about the blot of slavery, the nature of black men and their abuse by white men, has caused more controversy among Jefferson admirers and detractors than anything else he ever wrote. Writers of every political complexion and every attitude on race can find something to quote approvingly or disapprovingly from this volume. It is not easy to step back into the Virginia of 1781, and even more difficult to reconstruct Jefferson's feelings about blacks.

When Jefferson came to distinguish among blacks, whites, and Indians, he was echoing the fashion set especially by Buffon whose multi-volume *Histoire Naturelle*, which began publication in 1749 and extended to 1804, Jefferson had begun to read before going to Paris. But none of the great men of The Enlightenment wrote about blacks with the personal experience of Thomas Jefferson. He had lived with slaves since childhood, and now was master of several plantations. So far as we know he had not yet met an educated black.

Many of Jefferson's observations about blacks seem today to be contemptuous and racist. Actually Jefferson was trying to write about Negroes, as would a budding scientist, looking at them, he said, as subjects of natural history. His detachment can be seen as remarkable, providing one can overcome being indignant over obvious errors, which were the errors of the 18th century. For a white man to concede that blacks were superior to whites in any quality, as did Jefferson, set him apart in his own time in Virginia. For a white to plead for total emancipation in Virginia, as Jefferson did, was an invitation to ostracism.

Jefferson wrote that whites were superior in reason and in beauty. Negroes in memory are equal to whites and are more generally gifted in music. In imagination blacks are dull, tasteless, and anomalous. He would write later in a letter that equally cultivated, for a few generations, the blacks might well become the white man's equal.

The science of genetics was not yet born, but Jefferson already had convinced himself that the white slaves of Roman times could be superior as artists and even scientists to their masters, something he would not concede to the slaves at Monticello. (TJ pp.195-197)

### **The Education of Slaves**

Jefferson was the only known slave owner of record who sought to educate his slaves and teach them to read and write. This was taboo in the slave states, owners continually guarding against slaves escaping from them to freedom in the North and fearing that any advantage given to slaves, including their learning to read and write, would encourage this.

Even though Jefferson, without the advantage of the science of genetics, had written in his *Notes* that blacks were dull, tasteless, and anomalous, he also wrote to Chastellux in Paris that equally cultivated, for a few generations, the blacks might well become the white man's equal. Such theorizing was far more radical and advanced than that of philosophers of the Enlightenment in Europe, who believed in the great Chain of Being, with the Negro securely fastened at the bottom among the races of man, and the American Indian slightly above him. (TJ pp.196-197)

But none of the great men of the Enlightenment wrote about blacks with the personal experience of Thomas Jefferson. He had lived with slaves since childhood, and now was master of several plantations. So far as we know he had never met an educated black, but several of the Hemings family slaves on his own plantation had either



- (1) A Bill of Emancipation of Slavery submitted as a member of the Virginia legislature at age 24;
- (2) The first draft of the Declaration of Independence submitted to the Continental Congress at age 33; and
- (3) The only book written by Jefferson, *Notes on the State of Virginia*, except for an unfinished Autobiography written in old age. These notes were written at age 38 during a time for him which was very controversial when he retired as Governor of Virginia in the midst of the Revolutionary War, when many thought his continuing services were greatly needed.

These documents may not be considered consistent with each other in terms of Aristotelian logic but were somewhat consistent with each other in terms of the advisability of changing philosophical strategies in favor of freedom in terms of the situation in life at the time when he determined that some, even though limited, progress could be made toward freedom from slavery.

### A Bill of Emancipation of Slavery

One sees in his fragment of *Autobiography* written in old age how tenaciously entangled were Jefferson's feelings concerning emancipation of the slaves and emancipation of the colonists from the mother country:

In 1769 I became a member of the legislature by the choice of the county in which I live. I made one effort in that body for the permission of the emancipation of slaves, which was rejected; and indeed, during the regal government, nothing liberal could expect success. Our minds were circumscribed within narrow limits, by an habitual belief that it was our duty to be subordinate to the mother country.

The bill Jefferson refers to here was his first legislative act, at age 24. Virginia law at the time permitted emancipation only for meritorious service, whereas in North Carolina and Georgia a slaveholder could free a slave simply by registering the act in the county court. Jefferson asked that the right of emancipation by *free choice* of the slaveholder be granted to all Virginians. His older kinsman, Richard Bland offered the bill as his spokesman and was denounced as an enemy of his country.

Instead of retreating, however, Jefferson within five years moved into the far more radical position of denouncing slavery as an infamous practice. He insisted that its abolition was the great object of desire in the American colonies this a year before the first abolition society was organized in America. When it came to his own private action there was a seesawing, an obvious uncertainty, and also evidence of great ambivalence in Jefferson about black people. (TJ pp.102-103)

### The Declaration of Independence – First Draft

There were at least three essential Jefferson statements in the Declaration as he originally wrote it; two were edited out. A major deletion was Jefferson's indictment of the King because of his refusal to end the slave trade. Jefferson had accused George III of waging cruel war against human nature capturing & carrying them into slavery in another hemisphere or to insure miserable death in their transportation hither. The passage was cut at the insistence of South Carolina and Georgia delegates. This was written at age 33. (TJ p.144)

### Notes on the State of Virginia

The timing that Jefferson chose to write *Notes on the State of Virginia* was very controversial and incomprehensible to many. At age 38 he was Governor of the State of Virginia in the midst of the Revolutionary War. For personal and family reasons, his wife was near-terminally ill much of the time and eventually did die young, as well as philosophical reasons, Jefferson had a pattern of life of retiring periodically from his official positions before his terms were ended and from the publicly accepted crises in the publicly newsworthy events of the time, whether it be constitutional events in Philadelphia or events in the State of Virginia. He retired from being Governor of Virginia at such a time during the Revolutionary War.

Jefferson had retired from office at the worst moment in his state's history, and at the absolute nadir of his own career. He had written that while an enemy is within our bowels, the first object is to expel him. But it

## CHAPTER 10

### *A Philosophical Prophecy of the Sources and Nature of Guilt and Good and Evil in Mankind*

#### Metaphysical Mythology

The philosophical disposition in Augustine's life-long searches and researches toward and into the discovery and maturation and fulfillment of himself in ways of Being himself essentially were remarkable and miraculous. Traditional philosophy in general is dedicated to a search for and advocacy and valuing of the nature of Realities whose nature is not susceptible to common sense observation, whose approach to acquiring information is some combination of subjectivity and objectivity with accompanying successes and limitations and distortions, or the practice of the scientific method, whose success is predicated on strict objectivity, that is, in doing research and reaching conclusions about things which are only and always *publicly observable*. Engaging in philosophy and its *mythological* components is making investigations into areas of life and personal existence which are *metaphysical*; that is, are not either just common sense or scientific in the sense of investigating only that which is publicly observable as the scientific method requires. [p.102]

#### Mythology in the Life of Augustine

Augustine's development has its one crisis in the conversion, but this act of conversion is repeated throughout his life and only thus completed. Consequently, Augustine's baptism is not an end but a beginning. The movement of Augustine's thinking springs from the tasks involved in the Roman Catholic Church's struggle in the world. The practical and spiritual situations of ecclesiastical life supply his themes. His knowledge based on faith is clarified and defined in controversy against pagan philosophy and the heresies.

Clarity brings depth. Lucid discourse leads faith to fulfilling self-awareness of itself. The nature of God and of *evil* is clarified in the polemics against the Manichaeans; *freedom and grace, original sin* and redemption, and the Roman Catholic Church as the one *corpus mysticum*, the body of Christ, are elucidated and clarified in these polemics and controversies. [Cf.p.47]

The bulwark of Augustine's system of morality is Adam's sin, which, according to his philosophy, has infected all humanity. Originally, both Adam's spirit and his body were completely good, but through pride he gave up his divine heritage and fell from his innocence. The sin of Adam is expressed in man's sexual lust. Though Augustine wasn't directly conscious of it, this philosophy was and is *mythological*, with the modified exception of the specific event of his conversion. [Cf.p.58]

*Mythology* was an intimate and intricate portion of the lives of the Plato-Augustine-Freud triumvirate. Plato-Freud were quite vividly aware of this. Yet in his situation of life, Augustine was not consciously aware of this. Augustine's life after his conversion was characterized by the power of his passion for *clear thinking* and his consciousness of a direct encounter with God and the great new spiritual reality that had dawned in him in which this *inner light of eternal reason* stands higher and is the source of a greater than traditional philosophy. [Cf.p.101]

It is likely that this *luminosity* was such that in his situation of life he was unable to Realize the intimate correlation between *mythology* in philosophy and religion. There is always some philosophy in religion and some religion in philosophy and *mythology* in both, since all three are essentially meta-physical, whether persons are aware of this or not.

### Augustine's Philosophy and Religion and *Mythology* Seen in the Light of Philosophical Prophecy

Philosophical prophecy is aware of the misconception persons may have who are personally inexperienced with this inner light of eternal reason to which Augustine refers. In this lack of experience persons are liable to inadvertently and unwaveringly presume that with revelations of the inner light of eternal reason, God reveals all that He knows. Philosophical prophecy is aware that this inner light reveals that for which a person is prepared precept by precept in the situation of life of a person at the time; and especially that which will be appropriate to the growth and development of the *personal possibilities* of each person to mature and fulfill that

persons own personal ways of and for *Being themselves essentially*. As further evaluations of the triumvirate of Plato-Augustine-Freud continue here, limitations and ways of improvement in the philosophies of each will be seen in the light of philosophical prophecy. [Cf.p103]

## Mythology and History and Science

Paul Ricoeur, distinguished professor of philosophy at the University of Paris, published profoundly on the nature of symbolism and mythology from the perspective of what he referred to as *modern man*. When he refers to primary and secondary symbols used by his contemporaries as mediums for conveying understanding of defilement, of sin, and of guilt, he notes that this new level of expression *embarrasses* the *modern man*. He designates this as a crisis which signifies the loss of the mythical dimension. For him, modern man alone can recognize the myth as myth because he alone has reached the point where history and myth become separate. This is a crisis of the loss of the mythical dimension because mythical time can no longer be co-ordinated with the time of events that are historical in the sense required by historical method and historical criticism, and because mythical space can no longer be co-ordinated with the places of our geography on our maps produced by modern civil engineering. (PR p.161-162)

The historical method and historical criticism were major advances made by historiographers in the 19th century, in correlation with the development of the science of archaeology, in which factual and reliable history could only be written and concluded on the basis of artifacts located and accurately assessed by means of modern science to determine the facts related to the lives of historical persons, such as being in possession of and accurately identifying the documents and signatures of those persons drafting the constitution of the United States and being in possession of the document of The Constitution itself. In other words, conceptions not based in historical fact are *mythological*.

And The New Testament, for example and on the other hand, is a record of those personal lives and Realities recorded therein and which are mythological. The spiritual Realities contained in the New Testament cannot be discovered and understood only historically or archaeologically or through any other science, but must be *apprehended* by *discovering personal* ways of Realizing the meaning and significance of the mythology *appropriate for them* to-Be revealed to them and their *appropriating* the Realities of this mythology into the creation of their own lives. [Cf.p.103-104]

## Augustine's Mythology

In the light of the *mythological* component of philosophy and religion and faith revealed here, and of the accurate separation of factual history and myth, without being aware of it, Augustine's conception of God and of evil, of freedom and grace, of original sin and redemption, and of the body of Christ and of Adam and original sin, and of creation being, not through *eternal emanation* but was a unique creation, were all *mythological* conceptions. [Cf.pp.47, 58, 101]

## Mythology and Philosophy in the lives of Plato-Augustine-Freud

The origin of philosophy is embedded in mythology and the origin of mythology is embedded in philosophy. The lives of the pivotal triumvirate Plato-Augustine-Freud were embedded in mythology embedded in philosophy. Their philosophical mythology, however, limited to their situation in life, was unable to reach philosophically prophetic insights.

## How Sin 'Entered' the World

Scripture mythologically reveals that:

The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed; and out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of *good and evil*, thou shalt not eat of it, for in the

Articles of Confederation that would keep the thirteen colonies decently bound together, sorely missed Jefferson, resented his retirement, and tactfully told him so. We want your Industry and Abilities here extremely.

Actually, far from enjoying the Delights of domestic life, Jefferson had thrown himself into a flurry of legislative activity in Williamsburg, introducing a whole galaxy of reforms to make Virginia a thoroughly democratic state: laws pertaining to land acquisition, revising an antiquated criminal code and transforming private schools under the jurisdiction of the Angelical clergy to tax supported public schools. All of this was founded and founded in his in-depth philosophy of freedom. (TJ pp.153-154)

Though such laws were dead letters at the moment, he felt they could be revived with a different spirit of the times. He had come to believe deeply, with John Locke [and Plato], that religion and freedom consists in the *inward persuasion of the mind*, and that *the care of every man's soul belongs to himself*. (TJ p.155) [Cf.p.36]

The measured cadences of his famous Bill No.82 legislating the total separation of the anciently meshed powers of church and state rank second only in world impact to those of his Declaration of Independence.

Almighty God hath created the mind free To compel a man to furnish contributions of money for the propatation of opinions which he disbelieves and abhors, is sinful and tyrannical ... *The opinions of men are not the object of civil government, nor under its jurisdiction*. (TJ p.155)

Again, in the trial for the freedom of the mulatto child he argued that:

Under the law of nature, all men are born free, and everyone comes into the world with a right to his own person. [Cf.p.153]

And again, in the accusations in the Maria Cosway affair he advocated that:

A man is master of his own body and may govern it as he pleases. [Cf.p.153]

These philosophical convictions were then far from being obvious or a part of society.

## Jefferson 'Maneuvering Around' in the Institution of Slavery in Virginia in the American South

Of the first 12 Presidents of the U.S., seven were from Virginia. George Washington was the 1st, Thomas Jefferson the 3rd and James Madison and James Monroe, two protégés and close cohorts of Jefferson, were the 4th and 5th. America's largest city in colonial days was Philadelphia, a neighbor of Virginia and the center of revolutionary activity and the Continental Congress where the Constitutional Congress and the Declaration of Independence were worked out. (TJ p.128)

Though next-door neighbors, Virginia was a slave state and Pennsylvania was not and Jefferson worked back and forth between the two. In doing so, it should be noted that in Jefferson's situation of life Jefferson was the most visionary and farseeing person of his time. This is difficult to Realize from the perspective of the 20th century, from the middle half on being the century of Civil Rights for blacks and Martin Luther King receiving the Nobel Peace Prize.

Though Jefferson was far ahead of his time in most political and philosophical and humanitarian ways, he was nevertheless provincial in his situation in life compared to the 20th century progress in these areas. It is important not to let this outweigh a Realization of the monumental contributions Jefferson made in his situation in life that were pivotal improvements in his own situation in life and were building blocks for growth into 20th century improvements.

Three documents written by Jefferson express his philosophy regarding the Institution of Slavery in the American South:

the interest of the creation of life, His-Theirs and others, and thus

- (7) *always* partaking of *The Tree of Life*.
- (8) In His-Their situation in life at the time His-Their involvement in this personal *multidimensionality* typically inspires multiple interests in research and writing and owning His-Their own large libraries of books and gaining access to and making use of school and public libraries;
- (9) continually working toward and participating in and dwelling in *the holy city*, the City of God, and the particular characteristics in and of His-Their situation in life at the time. And thus
- (10) *always* Being involved in The evolutionary *Creation of Life* in heaven-earth fusion;

### ***Jefferson Being a Philosopher***

In 1797 Jefferson became the new president of the American Philosophical Society, established by Benjamin Franklin in pre-revolution days in Philadelphia. In his inaugural address he spoke about the contributions of the American Indian to culture that should be investigated philosophically. He also spoke of the integration of philosophy with the practical sciences and their effect on the way persons lived their lives. (TJ p.405)

The background of this address was the attitudes he held and emotions he deeply felt not appreciably shared by his fellow Virginians. These had to do with injustices against blacks and Indians. His advocacy against the enslavement and persecution of these peoples was very similar to that he employed in defending the colonists against England. (TJ p.102)

His election to this position followed a lifetime of participation in philosophical endeavors, not the least of which was his authorship of one of the most noted philosophical documents revealed in his situation in life, namely, a philosophy addressing the question of whether or not persons could create a living environment of life, liberty and the pursuit of happiness established by a colonial revolutionary overthrow of the tyrannies of a monarchial colonizing government of greed and tyranny. His answer to this question was not only affirmative but strikingly philosophically so, being ironically strongly influenced by the British philosophers John Locke and Sir Francis Bacon, philosophers of the rights of man, and Sir Isaac Newton, a philosopher of science with social applications, about each of whom he had made a lifetime of study and advocacy and application in his own life and influences on others. John Locke, in particular, advocated the natural rights of man to life, liberty, and property; Jefferson adding in the Declaration of Independence the pursuit of happiness. (TJ pp.110, 349)

Lionel Trilling, in giving the first annual Jefferson lecture in 1972, chose to speak on Jefferson and the life of the mind. He thus carried forward a tradition set in 1826 by William Wirt, who when delivering in Congress the funeral eulogy on Jefferson concentrated on his *vision of liberating the imprisoned intellect* of man throughout the world. Almost every scholar who has since written about this philosopher-statesman has centered upon his luminous mind and its impact on society. (TJ xi)

In 1779, during the Revolutionary War, while Patrick Henry concentrated on military affairs, Jefferson busied himself with the problems of the war prisoners, making suggestions for vegetable planting and barracks buildings to aid the officers and men in their wretchedness. He fraternized freely with the German soldiers, discussing philosophy with them and shared with them the hospitality of Monticello. They wrote a letter back to Germany which was published in a Hamburg newspaper, extolling the many accomplishments of Jefferson in numerous areas of human endeavor in addition to his philosophical accomplishments, both at Monticello and elsewhere. (TJ p.161)

### **Jefferson's Philosophical Pursuit of Freedom from Slavery - A Patriarchal Blessing for Mankind**

Jefferson's pursuit of freedom from slavery was not an attempt of a militant military pursuit as is customarily thought to be the only or best way to pursue freedom, but was a philosophical pursuit in and for philosophical wisdom, and therefore subject to much lack of understanding and misunderstanding and suspicions of not being of practical value. His participation in the Revolutionary War as a consequence of this, and retirement from it early, due mainly to domestic matters regarding the eventually terminal illness of his wife, was therefore unconventional and sporadic and at times he was suspected of being unpatriotic.

But Jefferson was convinced and felt deeply that freedom is a personal and philosophical matter that cannot be enacted and expressed in a militant way by persons seeking any form of militant or subtle power over others. These conflicts seem to have been deepened when he received reproachful letters from his friends. John Adams, bedeviled with the difficulties of paying for the revolutionary army, and working out the details of the

day that thou eatest thereof thou shalt surely die.

And the Lord God caused a deep sleep to fall upon Adam, and he took one of his ribs, and from the rib made he a woman, and brought her unto the man. (Gen.2:8-22)

Now the serpent was more subtle than any beast of the field. And he said unto the woman, in the day that ye eat of the tree of the knowledge of *good and evil*, Ye shall not surely die, for God knoweth that in the day ye eat thereof ye shall be as gods, knowing *good and evil*.

(And after Adam and Eve had eaten of this tree) The Lord God said, Behold the man is become as one of us, to know *good and evil*: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. (Gen.3:1-5, 22-23)

A value of this mythological presentation of the creation of life instituted through Adam and Eve is its capability of drawing and at times riveting the attention of persons in every culture and civilization worldwide and throughout human history, in their names or a variety of nomenclature and scenarios, in to processes through which persons at times and in ways allow them to at least partially find and fulfill their very own personal place in to the mystery and miracle of the creation of life.

Yet, philosophical prophecy is concerned to bring its dimensional understanding into the picture for those who desire to augment their finding and fulfilling their very own way-places in the creation of their lives, above and beyond their appreciation for their exposure so far to Adam and Eve mythology.

With reference to the Garden of Eden account it may be noted that they were brought face to face by the old serpent in to the dilemma and at the same time opportunity of whether or not to remain in that paradisiacal state of the type of innocence and veiling they were in or whether to pursue a knowledge of good and evil through which they may come to participate in the creation of their lives and those of others in ways in which they were unable to so engage themselves in their Garden of Eden state of Being.

For philosophical prophecy, the *mythological* reference to the old serpent, to the Devil and Satan, refers to the varying degrees of those structures of evil in persons which are somehow the potential for, and embodying of which, is always inherent in or atmospherically imposed on personal existence in mortal life, from the Garden of Eden ever onwards; along with structures of good.

The Garden of Eden experience includes falling from certain stages or plateaus of innocence and naivety experienced by Adam and Eve and every person. Throughout all places and ways of being involved in evil, involved in sin, is persons hindering themselves and others, in varying degrees, from finding and maturing and fulfilling themselves, their lives, in -Being and living in accordance with their personal rhythms and attunements in -Being who they themselves essentially Are, personally. The personal growth of this discovery and maturation and fulfillment occurs only gradually through various stages and plateaus of growth and development, of revolving instinct and intelligence and revolving knowledge of good and evil. (I:Ch.6, p.100) (III:Ch.25, p.8)

### ***Mystery and the Knowledge of "Good and Evil"***

For increasing understanding of the overall context and the challenges of Adam Being a quickening spirit in persons who are maturing their comprehension of good and evil, the New Testament passage referring to Adam other than several verses in I Cor. Chapter 15 provides a resource for re-Search. The *mythological* observation of Apostle Paul to the Romans needs both to be seen in the ways that it is *mythological* and then to be prophetically demythologized by seeing it from the perspective of philosophical prophecy.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: For until the law sin was in the world; but sin is not imputed when there is no law.

Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. (Rom.5:10-14)

In significant ways and in the depths of personal ontology, in the depths of personal existence, the precise nature of sin and death by sin as it dwells in the heart of each person exists in the realm of mystery. As such it can never be simply recognized and identified and understood *automatically* and can only be adequately and accurately so through envisioning it in philosophical prophecy.

*Mythologically* sin and death by sin entered the world through Adam. Though death reigned from Adam to Moses, and though sin was in the world, it was and is not imputed when there is no law. In this mythology an account is not given of sin, and death by sin, from Moses to Christ; yet the salvation and reconciliation to God of those persons with faith in Christ in the generation of Jesus is affirmed, since the law alone cannot save a person. (II:Ch.9, p.76)

In this *mythology*, as in *mythology* in general, there is no definition or exposition of the nature of the sin and death and law referred to; or attempt to show *how* sin became world wide and *how* redemption from sin was made available to man. Yet this kind of knowledge of good and evil is a personal possibility through philosophical prophecy, which is a heritage of Adam and Eve. (III:Ch.25, p.9)

## ***The Evolution of Knowing “Good and Evil”***

### **Justice and ‘Plateaus’ of knowing “Good and Evil”**

The creation of life is evolutionary, at least in the sense that the lives of persons and civilizations move into and then settle down for a time from plateau to plateau. A striking example of this civilizational moving into and the settling down for a time in a plateau is the development of the modern industrial and scientific society in the 19th and 20th centuries, having now developed nuclear power, computerization, and space travel, the likes of which have never before appeared in human history.

Plateaus of knowledge of good and evil is a personal possibility which is a heritage of Adam and Eve. Again, contrary to typical conventional images of the social, economic, religious, judicial and other segments of the experiences of mankind, the question of precisely what is good and what is evil is *not automatically* known to persons adequately, in any dispensation of their existence.

A dimension of thought intimately related to those of sin and law and good and evil is the investigation of the nature of justice. In the philosophy of Plato and of Aristotle several centuries before the Christian era, a primary consideration was the nature of justice. During the Christian era Greek-Hellenistic Christianity gradually emerged, especially through St. Augustine in the 5th century and St. Thomas Aquinas in the 13th century, based in the philosophy of Plato and of Aristotle, and remains to the present time as the underlying basis of Western Civilization in general and Christian ethics in particular, whether awaringly or not.

For Hellenistic Christianity, justice is a practical Ideal-Divine production; that is, it is at bottom based on impersonal abstract and idealistic formulas for behavior. Generally for that aspect of Christianity which is and has been Hellenistic, Justice in and between persons and families and peoples is persons attempting to bring lives individually and collectively into conformity with some projected and abstract absolute Truth of absolute Justice stemming from various interpretations of Plato and Aristotle.

These abstract ontological and sociological views, however, have not yet adequately accounted for the nature of personal existence itself in terms of an ontologico-anthropologico-*phenomenology* of the existence of persons themselves as a factor in considering their personal nature and how Real personal justice really fulfills or may fulfill the actual creation of their lives, personally.

If we attribute personal value to man, then this should be conceived in terms of the kind of Being he is. Persons are in creation in one another transcendingly in the existentiality of their own ways of Being themselves essentially. They are creating themselves and each other existentially whenever and to the extent that they find themselves, and Are themselves existentially in their own ways of Being themselves essentially in themselves and each other in their own care, justly and really justifiably; otherwise, they are in annihilation of who they themselves essentially are.

Various forms of Greek philosophy and Hellenistic Christianity, at bottom, conclude and advocate justice to be some *impersonal* and absolute Ideal Truth or Truths which somehow emanate into and are identifiable philosophically at times in the midst of typical social, economic, political and religious life. Justice, then, is created by bringing life individually and collectively into conformity with the absolute Truth of absolute Ideal and Divine Justice. These conclusions view justice to be just equality and injustice to be

(TJ p.284)

In 1789, again while U.S. Ambassador to France, intimations surfacing from his cosmic genetics in his *personal ontology* emerged and were documented in his correspondence with his longtime philosophical cohort and eventual successor in the presidency, James Madison. No other of Jefferson's writings save his Declaration of Independence and Virginia Constitution has been subjected to so much exegesis as this letter to Madison. Some of the ideas in it have been traced to the British economics philosopher Adam Smith, but forged into his own cosmically oriented philosophy of what is referred to in philosophical prophecy to-Be personal ontology.

During a six-day illness, Jefferson was treated by Dr. Richard Gem, who was a 72-year-old Welshman, known to be an atheist and a strong supporter of the French Revolution. He had been separated from his wife for 30 years, and his children had died in infancy like Jefferson's had, so he and Jefferson had certain personal tragedies as well as intellectual convictions in common. Out of their conversations during those six days came one of the most remarkable of all Jefferson's writings, the elaborate enunciation of a theme he came to live by, The earth belongs to the living, a question of such consequences as to be placed among the fundamental principles of every government.

As Jefferson elaborated his central idea, he argued that no nation should have the right to bind a new generation by public debts, and suggested a permanent legislative program providing that no new laws, constitutions or financial contracts be drawn up that would last more than a generation.

The earth belongs always to the living generation. They may manage it then, and what proceeds from it, as they please, during their usufruct. *They are masters too of their own persons, and consequently may govern them as they please.* (TJ pp.315-317)

### **The Emergence of his Cosmic Genetics and Genealogy in his ‘Situation in Life’ of Thomas Jefferson**

From the perspective of both common sense notions and the science of genetics and genealogy it is simply taken to be the case that a person's genetics are inherited from their parents and their genealogies all the way back to Adam and Eve. Though for common sense and scientific purposes this view of genetics is adequate, and probably advisable, from the perspective of philosophical prophecy this view is not adequate for a comprehension of personal ontology. From this perspective it is Realized that in addition to the genetics of their parents, persons add to this their own personal genetics. The test of what persons in their own personal genetics add to the genetics received from their parents is testable *phenomenologically*. [Cf.pp.143-145]

In this sense of personal-cosmic genetics Jefferson, in-Being the first pivotal philosophical president of a republic of democracy Is-as-Having-Been-and-Will-Be, like Melchizedek, king of peace, without father, without mother, without pedigree, having neither beginning of days nor end of life. (Heb.7:1-3)

The cosmic genetics and genealogy of Thomas Jefferson becomes evident as and to the extent that His-Their genetic characteristics are revealed in His-Their situation(s) in life; which include(s):

- (1) Being philosophical;
- (2) *always* participating in working out His-Their own personal *freedom from slavery* and assisting others who He-They become enabled in Divine light, to personally also do so;
- (3) patriarchially *blessing* Himself-Themselves and others toward and in to finding and maturing His-Their own personal possibilities for and fulfilling themselves in the creation of His-Their lives;
- (4) Being religious and relating with God(s) and Goddess(es) and Angels in His-Their own most appropriate ways in His-Their situations in life at the time;
- (5) *always* more or less partaking of the tree of the knowledge of *good and evil*, which always involves war and peace in heaven-earth fusion;
- (6) *always* more or less participating in *self-analysis* in creative psychoanalytic therapy and assisting others to do so, upon their request, in the interest of mapping and logging His-Their *weaknesses and strengths* through creative faith in Providential *enlightenment* and creative repentance toward and in to Being Born Anew, and assisting others, upon their request, to also do so all and *always* in

## The Appropriateness of Thomas Jefferson Becoming the ‘First’ ‘Pivotal’ Philosophical President

Thomas Jefferson *came to-Be* the first pivotal philosophical president of a republic of democracy through fulfilling his appropriating appropriately his appropriation of his cosmic genetics. The appropriation and appropriating the appropriateness of what is appropriate in personal presence is the *presencing* and allowing-to-Be-present personally, the *essential* nature and character and personal rhythms and attunements in the personal existence in and of persons. This appropriation always tends toward and to draw forth from boundless concealment, Realities in one's *personal presence* which are appropriate to be revealed in ways these revelations are appropriate. (Vol. III, Ch.27, p.29)

### Cosmic Genetics

A metaphysical mystery in the situation in life in which Thomas Jefferson became the first pivotal philosophical president included the *emergence* of his personal cosmic *possibilities* and capabilities to do so in and from his cosmic genetic genealogy, which was and is his Being and Becoming Michael-Adam-Abraham-Moses-Plato-Augustine-Freud-Thomas Jefferson. It is possible to comprehend in philosophical prophecy that persons are simultaneously the same person and not the same person. It is important then, to review this philosophically prophetic insight that was noted in Chapter 3 regarding the participation of Michael-Adam in man so far ordinary life and in Next Dimensional Man philosophical prophecy throughout the generations of human history. [Cf.p.20]

Though from the point of view of both ordinary and technical philosophical logic it may seem contradictory that a person is always simultaneously the same person and not the same person, yet this is the case, since I embody ecstatic-spatio-temporality in my *multidimensionality* in my personal existence. For example, I am simultaneously the same person and not the same person who played trumpet solos from the 8th grade on through high school, was senior class president, graduated from college as an undergraduate in history, economics, music and German, received M.A. degrees in philosophy and counseling and a Ph.D. in history and philosophy of religion and wrote *Prophecy and Philosophy*, Vols. I-III. In 8th grade I wasn't the person who could have understood these books and thus couldn't have been at that time the authors of these books. Now I am not the person who can play a trumpet solo. Yet simultaneously I am the same person who did and does both. [Cf. p.20]

### ‘Intimations’ of Jefferson’s ‘Cosmic Genetics’ *Emerging*

Some degree of Jefferson's philosophical cosmic revolving instinct and intelligence surfaced in his early legal practice as a trial lawyer. In April 1770 he undertook the defense of a mulatto who sought freedom on the ground that his grandmother had been the daughter of a white woman and a slave father. The idea of a white woman bearing a child to a black man was abhorrent to all white Virginians, in spite of their awareness that this was a common occurrence. Jefferson took the case because of both legal and cosmic philosophical beliefs he very deeply held.

He believed that the original daughter born by the white mother was legally *free*, since the status of the slave was determined under Virginia law not by color but by the status of the mother, and that her descendants should therefore also have been *free*.

Jefferson argued in this case that the sins of the father (or mother) should not be visited upon the child. He said daringly that *under the law of nature, all men are born free, and everyone comes into the world with a right to his own person*, which includes the liberty of moving and using it at his own will.

For 1770 this was such inflammatory heresy in Virginia that the judge peremptorily cut Jefferson's argument short and gave the judgment to the mulatto youth's owner. (TJ pp.104-105)

While U.S. Ambassador to France and in Paris in 1784 Jefferson was accused of having a love affair with Maria Cosway, a very talented musician and artist on business from England with her husband. He maintained his personal privacy and *conscience* and in his cosmically surfacing private conviction and *conscience* wrote: *a man is master of his own body and may govern it as he pleases*. This was far from being obvious or a part of society in his own time. (TJ p.234)

In the late summer of 1787 intimations of his cosmic consciousness and conscience surfaced when Maria Cosway spent some time in Paris without her husband. In this event Jefferson wrote to his nephew of the moral sense, or *conscience* as Being as much a part of a man (his cosmic personal existence) as his leg or arm.

unjust inequality. This overlooks the potential of persons to be involved also in just inequality and unjust equality. (I:Ch.10, pp.163,167-168)

Again, truly creative justice and good and evil can only be *personal*, be founded in personal ontology and be found, matured and fulfilled in the kind of Being Man Is. When this occurs it is identifiable envisioningly through seeing those influences in persons lives through which (and by whoever) persons are being assisted in finding and fulfilling their very own personal ways of Being themselves essentially in their *personal* participation in their creation of their very own lives. (III:Ch.25, pp.10-11)

### Good and Evil and the ‘Plateau’ of Philosophical Prophecy

Philosophical prophecy sees the drama of Adam and Eve both in the Garden of Eden and subsequent thereto, and their children, to be an involvement in Being- as -having-been-and-will-be brought face to face by the old serpent and his influence on themselves and others in to both the dilemma and yet the opportunity of whether or not to take advantage of being involved in a world of both good and evil, in such ways that they may eventually move toward more adequately discovering and fulfilling their lives as to who they themselves essentially are, *personally*.

The current emergence of philosophical prophecy provides a plateau for better understanding good and evil toward this discovering and fulfilling their lives by persons than in any other plateau so far experienced by man, inspired by man's heritage through Adam Being a quickening spirit. This better understanding is made possible through discovering and comprehending and fulfilling the nature of the patterns of revolving instinct and intelligence and revolving law and spirit.

In a pattern similar to that of the evolution of the lives of persons and of civilizations from generation to generation, revolving instinct and intelligence and revolving law and spirit alternately plateau. Law and spirit in personal existence are always plateauing as the lives of persons and civilizations move into and then settle down for a time from plateau to plateau.

The creative knowledge of good and evil in persons can only be discovered and matured in and through revolving instinct and intelligence and revolving law and spirit, *relative* to the personal plateau in which persons reside at the time. (III:Ch.25, p.11)

### The Nature and Danger of the Subtlety of ‘The Old Serpent’

Apocalypse, a form of mythology, reveals a perspective of the old serpent which may become a resource for an elaboration of philosophical prophecy related to structures of evil in heaven and earth.

There appeared a great wonder in heaven: and behold a great red dragon. And his tail drew the third part of the stars of heaven, and did cast them to the earth.

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. (Rev.12:3-10)

The disputation between the old serpent on the one hand and Michael-Adam and the Cosmic Redeemer on the other hand involves dwelling in cosmic kingdoms and also involves kingdom building. There are multitudes of cosmic hosts or personages or angels involved; in heaven, in earth, in hell, in heaven-earth fusion. The issues involved are structures of good and evil and their accurate and adequate identification and a prophetic comprehension of their roles in the cosmic evolution of personal existence.

Destructive and creative kingdoms are not essentially identifiable and understood objectively, though some of the fruits may be. A destructive kingdom is a kingdom of sin and structures of evil and death, primarily intangible but always with tangible consequences. These consequences in personages are proportional to the nature and extent of the sin and structures of evil and death in which they are involved. There is not and cannot be any general salvation in a kingdom whose structure inextricably involves the spiritual and physical death

which are consequences of sin and structures of various degrees and kinds of evil.

A creative kingdom is a kingdom in which its inhabitants are, together, Being in intersubjectivity, Being in each other's personal presence ontologically; Being in ontological hope and love and creative fidelity; Being in ontological recollection, communion, confrontation, appraisal and freedom, together. (III:Ch.20, pp.16-17)

Central and crucial to involvement in structures of good and evil is the presence of mental images and their structuring. The structure of mental images is composed of several factors, including personal genetics, unseen atmospheric influences especially through the old serpent and his angels and Michael-Adam and the Cosmic Redeemer and their angels' ordinary mortal environments, and heredity including the heritage of Adam and Eve. These mental images generate and provide the guidelines for the activities on each level of activities in the kingdom of the old serpent and that of Michael-Adam and the Cosmic Redeemer.

The motive of the old serpent and his angels is to achieve a hierarchical power over others with himself at the top, to achieve bureaucratic stature and positions of power over those of stature lower than themselves. This includes power struggles from time to time in which some increase their stature at the expense of others; in the midst of which they frequently kill each other. The lower that personages are in the hierarchy the more that overt violence and crudity are noticeable. The higher that personages are in the hierarchy the more the subtlety and subtle maneuvering for positions of power takes place.

Philosophical prophecy is enabled in Divine light to see the categories of subtle deception of the old serpent, which in some form or another filters down into all plateaus and levels in his kingdom in a variety of ways, each of which is characteristic of that level of existence in which it takes place. So, a primary activity of the old serpent is to generate those mental images through which enslaving conformity to them guarantees the stability and prosperity of his kingdom.

The mental images of contingency are existentially destructive of personal existence to the degree that persons allow their personal existence to be controlled by personages, forces and factors inside or outside of themselves which are not conducive to their creative existence and growth and development in to Really Being themselves. At the same time and in whatever degree, the mental images, whether awaringly or not, provoking the desire of persons to impose on or have power over or boss around others, that is, to enslave them in some way or degree or another against their will is personally destructive to themselves.

The mental images of certain kinds of pride, some of which are referred to as arrogance, are personally destructive. These kinds of pride close off and thwart and distort, in the degree this kind of pride infects persons, the stream of Being alive in persons Being-in themselves and Being-in-each-other personally in the creation of their lives. This infection causes and results in the spiritual annihilation and death of persons infected thereby.

A close relative of destructive pride is jealousy. Jealousy is the mental image of some degree of resentment and vengeance in and toward oneself and others in which one either covets or works toward taking possession of a talent or ability or way of Being a personal presence or possession of another or some type of admiration given to or received by another. Jealousy closes off and thwarts and distorts in some degree persons and personages finding and maturing and fulfilling their own inherent personal radiance and glory and ways of Being-in themselves-and-others essentially.

A close relative of contingency, destructive pride and jealousy is types and degrees of fear, which are at times overt and at times subtle and disguised and not recognized as such, but are nevertheless there. At bottom fear is fear of not-Being, especially not-Being oneself essentially, usually unwaringly. One way of fear of not-Being is fear of death; other ways are fear of not being recognized or fear of its opposite being recognized or of attention or of not being appreciated or of looking foolish or being unattractive.

Personal insecurity is involved in these other distortions, distractions and hindrances from Being-in-oneseif-and-others-creatively, whether awaringly or not. Again, insecurity stems from persons overlooking and losing or repressing and mistaking or misunderstanding one's very own and inherent personal radiance and glory; from distorting and losing the creative power of being a son of the morning, reverberating with sunshine.

How art thou fallen from heaven, O Lucifer, son of the morning. How art thou cut down to the ground, which didst weaken the nations. For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the

## CHAPTER 11

### ***Thomas Jefferson: The 'First' 'Pivotal' Philosophical President of a Republic of Democracy***

#### I

#### **Providential Preparation to-Be a Philosophical President of a Republic of Democracy**

Philosophical prophecy focuses attention on knowable mystery in and of Incarnation of Heaven-Earth Fusion in Personal *Multidimensionality*. Inasmuch as *personal multidimensionality* and the philosophical prophecy investigating this personal Reality is unknown to persons apart from philosophical prophecy, it is necessary to investigate its possibilities for advancing the understanding of persons of the nature of personal existence by an elaborating of personal multidimensionality with a sophistication adequate to this purpose. This includes an awareness of *personal realities* which at first are puzzling and seem to be contradictory, yet are Really Real and are essential to advancing understanding of the nature of personal existence, in this case that of Thomas Jefferson.

The life of Thomas Jefferson was more puzzling in many ways than that of almost any other person in human history, and in some ways than any other person. Those historians who have attempted to write about Jefferson and have not been puzzled by his life in so doing have not Really addressed the essential meanings in and significance of the life of Jefferson. Many historians have found many features of Jefferson's life to be puzzling and enigmatic. This is referred to by some as the *ambivalence* of portions of his life: his *ambivalence* over debt, love, marriage, power, religion, slavery and creative endeavor.

Prior to philosophical prophecy, a philosophical history of Thomas Jefferson has not been written. Yet, for those who have delved into much research of the life of Jefferson, they have sooner or later been exposed to the philosophical component in his life, but apparently have been unprepared to understand the crucial significance of being aware of the place of this component in his life. Being both a philosopher and the embryonic and then elected president of a republic of democracy, Thomas Jefferson Is-as-Having-Been-and-Will-Be unique in his situation in life in human history and American history as well, including that of his presidency.

#### **Metaphysical Mystery in Philosophy**

Not all mystery is knowable or is involved in philosophy, but philosophy is always involved in metaphysical knowable mystery, which is enigmatic or puzzling or at times seems to be non-sense to persons who are exposed to it without adequate background to be aware of at least some, or much, of the value of metaphysical mystery.

Traditional philosophy in general is dedicated to a search for and advocacy and valuing of the nature of Realities whose nature is not susceptible to common sense observation, whose approach to acquiring information is some combination of subjectivity and objectivity with accompanying successes and limitations and distortions, or the practice of the scientific method, whose success is predicated on strict objectivity, that is, in doing research and reaching conclusions about things which are only and always *publicly observable*. [Cf.p.102]

#### **Being-in Situations in Personal Ecstatic-Spatio-Temporality in Personal Multidimensionality**

Both individual and group existence places persons in situations on the *boundary* overlapping the world (groups) and personal and individual existence in the world; and thus Are realms of ambiguity. Even Being-in realms of ambiguity at times, persons Are such that they are *always* in situations in which they *always* in their personal existence embody faculties of apprehending in various ways, including some being philosophical or philosophically prophetic, their very own *personal possibilities* for discovering ways for personal growth and for expressing their ways of Being-themselves *essentially*, conducive to their participation in the creation of their lives and that of others in *personal appropriation*. [Cf.p.31]



and transcending-subjective-objective warm hearts and mental images take place along the way .

This is how the creation of life always proceeds personally, partaking of the tree of life . This process of the creation of life is measurable in the depths of personal existence. Whenever and to the extent that it occurs it is known to be taking place since it always rings true personally. (III:Ch.25, pp.27-28)

most High. Yet thou shalt be brought down to hell, to the sides of the pit.

They that see thee for the Reality of thy subtle deceptivity and danger to the Real creation of life shall consider thee, saying, this is the way this personage made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners. (Isa.14:12-17)

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. (II Cor.11:13-15)

It is not the province of the mythology of Adam and Eve or the Apocalypse or of the mythology of the old serpent to identify and give prophetic elaboration of the exact mental image mechanisms of the old serpent that successfully influenced Adam and Eve to partake of those aspects of the tree of knowledge of good and evil which were and are forbidden by the Lord God. Nor does this mythology supply a resource through which the exact mental images in Adam and Eve in partaking of the tree of the knowledge of good and evil are made known.

It is the presumption of philosophical prophecy that those features of mental images here described are, in some combination, some of the principle mental images of the old serpent in the Garden of Eden; one or more of them infecting Adam and Eve in some way. From this mental image pool the old serpent was able somehow to persuade Adam and Eve to adopt and adapt into themselves and in some sense live by one or more or some combination of these mental images or some like them. To the extent that Adam and Eve in the Garden of Eden and, along with their children and heirs subsequent thereto, overcame and overcome contingency, destructive pride, jealousy, fear, insecurity and other evils, they are good. From the perspective of philosophical prophecy, this is the meanings in and significance of the mythological revelation of partaking of the tree of the knowledge of good and evil. (III:Ch.25, pp.11-12)

### Knowing “Good and Evil” and ‘Revolving Instinct and Intelligence’

Again, it is revealed in the mythology of Apostle Paul to the Romans that until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression. (Rom.5:13-14) This mythology is not involved in a prophetic elaboration of the nature of sin not being imputed or death reigning from Adam to Moses and beyond.

For philosophical prophecy the meanings in and significance of the death that reigned from Adam to Moses and sin not being imputed until the law is *relative* to the personal plateau in which persons reside at the time. When mythology reveals that sin is not imputed when there is no law, the law referred to is the law of Moses.

The Lord embodying the keys of hell and of death, (Rev.1:18) is involved in the knowledge of good and evil in the midst of the creation of life. Again, contrary to typical conventional images of the social, economic, religious, judicial and other segments of the experiences of mankind, the question of precisely what is good and what is evil is not generally adequately and never *automatically* known to persons. The creative knowledge of good and evil in persons can only be discovered and matured in and through revolving instinct and intelligence.

Consequently Adam and Eve mysteriously (and paradoxically) found themselves in the situation in the partially lone and dreary world where they needed to work by the sweat of their brows toward participating in creating a new kind of Garden of Eden. In the midst of these events they discovered themselves to be in the mysterious (paradoxical) situation of being both lost and fallen in ways and yet at the same time Really Being-there themselves in ways; having lost themselves and each other and yet not *altogether* losing themselves and each other.

In the process of finding and creating themselves through heaven-earth fusion in mortal incarnation and finding and creating their children, when they discover themselves and their children, they Are, though unwarily, involved in revolving instinct and intelligence, and thus Are in the midst of the opportunity for creative maneuverability. Through their revolving instinct and intelligence they discover step by step, through trial and error and gentle repentance and faith in Divine guidance, ways in which they can grow within themselves, and Being-in each other, together, to more fully participate in the creation of life, from time to

time . (III:Ch.19, p.17; Ch.14, p.13; Ch.9, pp.77-78; Ch.5, pp.99-100; Ch.7, pp.111-112)

It is known from the perspective of philosophical prophecy, though there is no scriptural indication that Adam and Eve were conscious of it, that this cosmic spiritual growth involves several key factors, including the appropriation of creative personal privacy, through the process of revolving creative cosmic veilings and unveilings of essential cosmic ingredients of their very own personhood; and through the discovery and creative growth of cosmically personal compatibilities; and through the continuing cultivation of their personal agency and personal non-contingency. Since all persons also embody these personal possibilities for cosmic spiritual growth, whether awaringly or not, they are thereby involved in the heritage of Adam and Eve. (III:Ch.14, p.6; Ch.20, pp.17-21; Ch.19, p.26)

To comprehend ways in which these mythology events eventually lead to the plateau of the ways philosophical prophecy envisions the meanings in and significance of revolving instinct and intelligence in the creation of life it is necessary to *know* their components.

Instinct is the embodiment of intelligence which, at least partially, operates more or less automatically without much direct thought, but which in time develops into intelligence.

Personal intelligence is an aspect of personal existence which always includes memory, conscience and Care.

Memory is the gathering and convergence of thought to essentials, thinking the essence of.

Conscience is inherent in and arises out of personal Care at the heart of personal ontology. Persons are essentially an embodiment of their always Being-in their own Care. Aspects of personal Care are self-perception, Being-in one's own calling, personal self subsistence and Being one's own personal conscience. Self-perception in personal existence is disclosed in Care as the voice of conscience. Here conscience refers primordially to the existential foundations of personal existence more than some phenomena of social conditioning and is ontologically prior to any description and classification of these experiences of conscience. The voice of conscience is one's own essential ways of Being emerging in his personal existence. These essentials of memory, conscience and Care and all of person's own ways of Being themselves essentially plateau from time to time. (III:Ch.19, pp.18,7,8) (III:Ch.25, pp.14-15)

### ***Levels and 'Plateaus' of 'Spiritual Death' and 'Spiritual Life'***

The mythological observation of Apostle Paul to the Romans regarding Adam's transgression provides a resource for seeing levels and plateaus of spiritual death and spiritual life from the perspective of philosophical prophecy.

By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. (Rom.5:10-14)

For philosophical prophecy, the death that reigned from Adam to Moses was a specific kind of a spiritual death in a specific kind of plateau, since it is evident that if only physical death were being referred to it would have been said that death sooner or later reigns upon every person from Adam throughout the entire span of human history. This spiritual death is actually the affects of a particular lack of a certain kind and level of spiritual life, which is a plateau made possible through the revelation of and adherence to the law of Moses. This insight is revealed to the Corinthians with reference to veiling: The minds and hearts of Israelites were insensitive. That same veil is there to this very day when the old covenant is read or spoken or sung. Only in Christ is the old covenant unveiled to become a new covenant. (II Cor.3:14)

Though in some important sense death reigned from Adam to Moses it is also the case and is not contradictory to conclude that in some important sense life reigned from Adam to Moses; for instance that of Noah and Abraham. In Old Testament ways, aspects of life were partaken of from Adam to Moses and beyond them and others. This heritage of man is generated from Adam Being a quickening spirit and, in heaven-earth fusion, the second man Adam who is the Lord from heaven, (I Cor.15:45-47) always generating life in ways and times appropriate to the plateaus and situations persons are dwelling in at the time.

An essential ingredient in this partaking of life is *knowing God*, as testified to from this New

righteousness shall he judge the poor in spirit, and reprove with equity for the meek and truly humble of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. (Isa.11:1-4)

Christ and The Father were and are the embodiment of Being a quickening personage. For instance, in the days of Paul, You, Ephesians, hath he *quickened*, who were dead in trespasses and sins, in the lusts of the flesh. But God, who is rich in mercy, for his great love wherewith he loved us, and even when we were dead in sins, hath *quickened* us together with Christ. (Eph.2:1-5)

Jesus, after being tempted of the Devil in the wilderness and in the temple and on a high mountain, read Isaiah 61:1-2, which reveals some of the characteristics of a person embodying a *quickening* and thus a life-giving spirit, to those assembled in the synagogue, and indicated that it referred to himself:

And Jesus returned in the power of the Spirit into Galilee; and he came to Nazareth and in the synagogue there was delivered unto him the book of Isaiah. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath sent me to preach the gospel to the poor in spirit; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the spiritually blind, to set at liberty them that are bruised. This day is this scripture fulfilled in your ears. (Luke 4:14-21) (III:Ch.25, pp.26-27)

### ***Partaking of the Tree of Life***

In the mythology of Adam and Eve in the Garden of Eden, and after they partook of the tree of the knowledge of good and evil, which in this plateau was the forbidden fruit to partake of, the Lord God said, evidently in intimate correlation and communion with Gods and Goddesses and others, angels, who are involved in the creation of life, Behold, the man is become as one of us, to know *good and evil*. (Gen.3:22) This revelation is a confirmation of the Reality of the Lord(s), embodying the keys of hell and death, Being-involved in the knowledge of good and evil in the midst of the creation of life.

The short range wrath of the Lord in driving the man Adam out of the Garden of Eden evolved in the long range into Divine beneficence, as confirmed in the words of the revelation, Behold, the man is become as one of us.

So, then, what is the concern of the Lord God that at this point in time the man Adam put forth his hand to take, *again*, of the tree of life, and eat and live forever? Philosophical prophecy is aware of the relativity of the expression live forever. When living forever appears to be desiring to simply dwell in a blissful state of naivety and innocence forever then it is evident that the Lord God foresees a series of plateaus of more meaningful and significant ways for Adam and Eve and their heirs and posterity to gradually become evermore fully and fulfillingly alive in the long range, than they were or would be in the Garden of Eden, through progressive plateaus of coming to know personally the cosmic nature of good and evil evermore fully and fulfillingly.

Consequently,

And the Lord God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of a life of naivety and innocence, and eat, and live forever in this state; therefore the Lord God sent him forth to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the Garden of Eden Cherubim and a flaming sword which turned every way, to keep the tree of life in the Garden of Eden. (Gen.3:22-24)

It becomes evident then that the location of the tree of life is not and was not simply a present-at-hand tree in a present-at-hand geographical location. The tree of life is partaken of whenever and to the extent that persons partake of events in their lives that quicken them, and at times beyond their previous experiences of heart and mind, in ways that lead them into stabilizing and increasing their evermore fully finding and fulfilling their own ways of Being themselves essentially. Crises in which distorted subjective mental images and objectivity become dismantled and replaced by creative ecstatic-spatio-temporality

only Potentate (along with God the Father, who *quickeneth* all things), the King of kings, and Lord of lords; dwelling in the light (which *quickeneth* all things). (Paul to I Tim.6:11-16)

The mystery of the cosmic and heavenly and earthly and heaven-earth fusion identity of God the Father and God the Son is incomprehensible from the limited perspectives of ordinary and common sense and scientific linear-sequential and subjective and objective precepts and understandings of the nature of personal existence. This mystery is, however, comprehensible through personally envisioning the ontological nature of personal space and time in its ecstatic-spatio-temporal and transcending-subjective-objective nature of all personal Reality whenever and wherever it exists in its personal existentiality; whether in heaven or earth or in heaven-earth fusion. Thus, all of the following are the case, in Reality:

Michael-Adam is God the Father: The man Adam Is the Lord from Heaven. In cosmic and personal existential and ecstatic simultaneity, Adam is the Son of God the Father. In the cosmically meaningful and significant paradigm of the cosmically and inspired and inspiring paradigmatic genealogy of Jesus it is revealed that eventually the genealogy of Jesus traces back to: Enos, who was the son of Seth, who was the son of Adam, who was the son of God The Father. (I Cor.15:45-47) (Luke 3:38) (III:Ch.25, pp.25-26)

The Cosmic Redeemer, who was incarnate in Jesus, is God the Father:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. (John 1:1-5)

The Cosmic Redeemer, who was incarnate in Jesus, is the son of God the Father:

For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. (John 5:25-27)

This clarifies the revelation of the Psalmist David:

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy *quickenings* strength out of Zion: rule thou *quickenings* in the midst of thine enemies. The people shall be willing to receive thee in the day of thy *quickenings* power, in the beauties of thy holiness from the womb of the emerging and emergent sunlight of the morning: thou always art in the radiance of the dew of thy youth. (Psalms 110:1-3)

## Modes of Being-in the 'Quickening' in The Creation of Life

The prophecy in Isaiah of the *quickenings*, life-giving capacity and capabilities of the Cosmic Redeemer, including his Being incarnate in Jesus of Nazareth, is instructive in revealing His modes of Being-in the *quickenings* in the creation of life; and it is evident in philosophical prophecy that this poetic and descriptive revelation is also applicable in-depth to Michael-Adam and Eve; and from this combo becomes applicable in varying degrees and ways and times to hosts angelically involved in intimate association with them in the creation of life in heaven-earth fusion.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the respect of the Lord; and shall make him of *quick* understanding in the respect of the Lord; and he shall not judge after the sight of his natural eyes, neither reprove after the hearing of his natural ears; but with

Testament perspective: This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. (John 17:3) (III:Ch.25, pp.15-16)

## The 'Place' of *Phenomenology* in 'Envisioning' The Origin of Good and Evil in Personal Existence

It is understandable from a creative evolutionary perspective of the very gradual and yet continual growth of man in human history into understandings never before achieved by man for instance the scientific development of space travel that the prophetic insights of philosophical prophecy have been reserved for the current generation. Philosophical prophecy refines extensively an understanding of what it Really Is for a person to come into personal existence and to Really Be Alive by envisioning the place of mortal birth in the perspective of Being Next Dimensional Man.

Though sperm and egg conception in human beings is a necessary physiological prelude to life, what it provides is a matrix through which the creation of life *may possibly* take place, which can only occur with the insertion in this matrix in persons of their very own personal *memory* and *conscience* in their own personal *Care*. Whether or not and when this insertion of Really Being Alive takes place is not determinable by a linear-sequential time clock device, but can only be found by persons becoming aware of their memory and conscience at work.

Because aspects of birth and death are events which are objectively observable it is natural for persons to suppose they know all that birth and death really are. From the perspective of philosophically prophetic ontology it is Realized that human beings are incapable of knowing all that birth and death Really are. Philosophical Prophecy, then, is an advocate of a philosophical and prophetic modesty toward that which personal life Really Is.

The certainty that each person was born and will die is neither decisive nor adequate to understand the meanings in and significance of the creation and annihilation of and in man unless and until its implications are clarified in terms of an ontological anthropology of and in personal existence.

In the midst of this modesty philosophical prophecy advocates an approach to comprehending the meaning and significance of personal life by focusing on its Center(Nucleus) and then making use of this understanding in the interest of cultivating increasing comprehension of the meaning and significance of Being towards birth, to enable persons to-Be towards greater fulfillment of their lives than is possible by presuming they already know all that birth is. The situation in life of Plato-Augustine-Freud was such that a philosophy focusing on the Center(Nucleus) in and of personal life was not available to them, and so the opportunity to consider the origin of life in ways that *phenomenology* provides was not available to them. (P&P, Vol. III, Ch.19, pp.4-5)

The possibility for focusing on the meaning and significance of the Center(Nucleus) of personal life began to develop in the 19th century with Kierkegaard and Nietzsche and reached in-depth profundity with Nietzsche, Heidegger and Marcel, somewhat loosely connected with the philosophical development referred to as existentialism, since there is a wide variety of philosophies and philosophers who have been lumped together by many who have used this term in histories of philosophy. For instance, the themes and conclusions with regard to the nature of man in the philosophy of Sartre approximate in many ways opposite positions to those of Nietzsche, Heidegger and Marcel. Their philosophy may be referred to as *phenomenology*, though Heidegger is the one who makes the most prominent use of the term in his philosophy.

The philosophical direction of philosophical *phenomenology*, especially as it pertains to the meaning and significance of personal life, is proximally and for the most part directly opposite of that of all of the philosophical tradition, especially including philosophical orientations to space and time. Rather than an orientation to *impersonal* linear-sequential space and time, the interest in *phenomenology* is *personal* space and time.

Philosophical prophecy in current but very limited circulation is the next philosophical generation after the Nietzsche, Heidegger and Marcel era and brings *phenomenology* beyond a man so far era into the era of Next Dimensional Man as hinted at by Nietzsche but destined to be reserved for the present time.

Philosophical prophecy is a way of Envisioning the nature of all of the *phenomena* Being manifest in personal existence and therefore in personal ontology, a relatively recent discovery of philosophical prophecy; which includes all of the heights, widths, breadths and depths of persons most *essential* ways toward and for and in and of Being-themselves. This Envisioning then leads to a *phenomenology*, that is, reflecting thoughtfully, philosophically, in-depth, on this Envisioning. This is an unusual and particular kind of Envisioning; not to-Be too closely equated with the everyday experience of seeing objectively, although this is involved; nor with seeing scenes in a trance. It is *not* a seeing of events in the same way that this occurs in experiencing objective events though it *Is* the visionary

essencizing of the nature of objective and subjective and transcending-subjective-objective and ecstatic-spatio-temporal events in personal existence. (Vol. III, Ch.27, p.10)

It is important to adequately carry through an investigation in personal ontology of the way personal existence stretches along between birth and death. Persons *Are* their own birth as *having-been* born, and *Are* their own stretching along between birth and death in their own Care. As such, they *Are* their own possibilities of comporting themselves toward their birth as their own personal possibilities in their own personal Care. In their essentially being their own connectedness in stretching along between their own birth and death, it is possible for persons to *pull themselves together* from the dispersion and disconnectedness of being lost in the fallenness of the they in such a way that they may comport themselves toward their birth as being their own, namely, they may bring themselves to themselves as to who they Really Are.

In the fateful repetition of the personal possibilities of their *having been born*, persons may bring themselves back, in a way that is temporally ecstatic, to who they *Are* as having been. When their heritage is thus handed down to themselves, their birth is caught up into their personal existence in coming to their *personal possibilities* of their birth (while they may at the same time be coming back from the possibilities of their own death) so that, as personally existing, they may accept the thrownness of their being-there (Dasein) in such a way that they are free from trying to establish the meaning and significance of their personal existence on the basis of a birth which just happened as being present-at-hand. (P&P, Vol. I, Ch.7, pp.131-132) [Cf.Ch.9, pp.118-119]

### ***Personal Ontology in Being-Guilty***

Though the triumvirate Plato-Augustine-Freud made major advances in understanding and experiencing the nature of *guilt* and *good and evil*, yet their philosophy(s) in this area remained essentially *impersonal* in the sense that they extrapolated from their personal experience(s) a general philosophy of guilt and good and evil that was *impersonally* abstract and didn't apply to others in the same way that they experienced and about which they philosophized.

The guilt and good and evil that each person experiences and embodies is not exactly the same as those of any other person and therefore the process of therapeutic healing, if and when necessary, is somewhat different for each person.

Two of the limitations in the philosophy(s) of Plato-Augustine-Freud, the resources for understanding these limitations being unavailable to them at the time in the situation of their lives, were understanding (1) ecstatic-spatio-temporality in the personal existence of everyone and (2) the personal ontology of Being-guilty.

Due to their limitations in understanding these two ways personal existence is always embodied and in spite of the advances they made personally and their contributions to the history of philosophy and Christian philosophy and philosophical-therapy, they need further refinement.

### **Personal Ecstatic-Spatio-Temporality and How Life Begins**

Not understanding personal ecstatic-spatio-temporality, philosophers in general and Plato-Augustine-Freud in particular, have felt that their philosophy(s), to be acceptable and influential, needed to account for how and why and when personal life began in terms only of linear-sequential time; and correlatively when guilt and sin as well as good began. The more or less understandable conclusion of Augustine-Freud was that they began at birth, and Plato concurred, with the modification of reincarnation.

The enormous value of being aware of the ecstatic-spatio-temporality always in the existence of every person is the Realization that it is neither possible nor necessary to know or speculate as to when or how or why personal life began for mankind in general; but an individual person may adequately and accurately assess their guilt and good and evil through *phenomenologically* finding their own personal creation-of-life faith and repentance and Being-born Anew. [Cf.pp.144-145]

### **The Personal Ontology of Being-guilty**

An understanding of man recently discovered in Heideggerian philosophy and philosophical prophecy is instrumental in furthering the development of understanding personal existence to a greater maturity. This discovery points out that *man is Care*. Care is that in which it is *possible* for persons to have factual attitudes and be in factual situations of willing and wishing, urge and addiction, concern and solicitude, *possibilities* and potentialities, circumspective deliberation, the call of conscience, *the possibility of being-guilty*,

resolute anticipation of ends, understanding, states of mind, and discourse with each other; not *enacted* at birth but when Being-born Anew.

The *personal possibility* of Being-guilty is presupposed by the call of conscience, which is presupposed by care. Being-guilty is what provides, above all, the ontological condition for man's ability to come to owe anything in factual existing. This essential being-guilty is equiprimordially the existential condition for the possibility of morally good and for the morally evil that is, for morality in general; not *enacted* at birth but when Being-born Anew. (P&P, Vol. I, Ch.6, pp.82-83)

The personal possibility of Being-guilty is not the same as a person being guilty in a thought or an act; but a person couldn't be guilty of something unless that *possibility*, though at that point may exist in a personal *state of innocence*, is nevertheless the resource *possibility* always embedded in personal existence from which guilty thoughts and acts do at times arise in persons from this personal *possibility* to-Be guilty. But at birth, persons are in a state of innocence and guilty thoughts are not there.

### ***“The Parents of All Living”***

#### **Michael-Adam and Eve and The Cosmic Redeemer**

One of the difficulties of comprehending the meanings in and significance of Adam and Eve Being the parents of all living is the mind set that people generally have if and whenever they think in some way or another about them. As is so frequently discussed in philosophical prophecy, persons generally look upon personal existence and the creation of life to be only present-at-hand linear-sequentiality. That is, persons take Adam and Eve to have started the process of mankind coming into existence through their bearing children in the ordinary sense of this process and thereby to have finished their work in mankind being here. When persons take them to be the parents of all living only in this sense, then they are not yet aware of the multidimensional and ecstatic-spatio-temporal and transcending-subjective-objective ways in which persons, including Adam and Eve and the heritage of mankind through them, exist personally.

The inadequacy of the mind set people generally have of the process of mankind coming into existence is their not being aware of and not taking into account and not envisioning the meanings in and significance of the mystery of the revelation of Paul to the Corinthians: The first man Adam was created a living soul; the last Adam was created a quickening spirit. The first man Adam is of the earth, earthy and the second man Adam is the Lord from heaven. (I Cor.15:45-47) (Vol.III,Ch.25, pp.24-25)

#### **Alternating Heaven-Earth Fusion: Michael-Adam and The Cosmic Redeemer**

Again, in intimate association and cosmic communion and multidimensional heaven-earth fusion with and in Michael-Adam Is- as -Having-been-and-Will-Be the Redeemer of the worlds of heaven and earth and heaven-earth fusion. Apostles Peter, James and John and Paul refer to and allude to in one way or another the fact that Michael-Adam and the Cosmic Redeemer incarnate in the earthly Jesus alternate between Being Father and son and as such embody their empowering together that quickening through which the creation of life takes place.

Such a personal creation-of-life-power-association is the implication of these apostolic statements:

Christ hath once suffered for sins, the just for the unjust, that he might bring us to God the Father, being put to death in the flesh, but *quickened* by the Spirit of God the Father, by and in and through which also he went and preached unto the spirits in prison. (I Pet.3:18-19)

James, a servant of God the Father and of the Lord Jesus Christ, conveys this epistle to the twelve tribes which are scattered abroad, greeting. (James 1:1)

As God the Father raiseth up the dead and *quickeneth* whom he will, even so the Son *quickeneth* whom he will. (John 5:21)

Timothy, I give thee charge in the sight of God the Father, who *quickeneth* all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment, to follow after righteousness, godliness, faith, love, patience, true humility; that thou keep this commandment until the appearing of the Lord Jesus Christ, who is the blessed and